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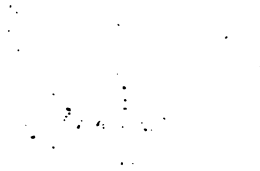

BRITISH SYNONYMY.

BRITISH SYNONYMY;

OR,

AN ATTEMPT

AT

REGULATING THE CHOICE OF WORDS

IN

FAMILIAR CONVERSATION.

INSCRIBED,

With Sentiments of Gratitude and Reſpect, to ſuch of her Foreign Friends as have made Engliſh Literature their peculiar Study,

BY

HESTER LYNCH PIOZZI.

IN TWO VOLUMES.

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Minervam narrat Homerus, poetarum princeps, inter bellantium turmas Diomedi apparuiſſe; oculorumque caliginem, ut bellantes Deos ab hominibus poſſet diſcernere, diſcuſſiſſe. Quod figmentum Plato in Alcibiade Secundo, p. 150, tom. ii. nihil interpretatur quam rationem ipſam, quæ, diſcuſſa caligine qua quiſque tenetur, animum ſæcibus purgat, ut mala bonave poſſit propius contemplari.

SANCTII MINERVA.

PREFACE.

AND now leſt the motto of this book ſhould, though infinitely the beſt part of it, paſs unobſerved; a looſe tranſlation ſhall ſerve to retrace it, if coarſely, on the reader's mind, and fix more firmly there the firſt impreſſion.

"Homer then, prince of poets, relates that Minerva appeared to Diomed in the battle, and clearing his ſight, ſet to view the warring deities, giving him power to diſcern which were gods and which were men.—While Plato explains the allegory into no more than this: How Wiſdom or Reaſon ſhould in like manner ſo diſpel the

miſts of the mind, that it may be at liberty to diſcern, examine, and contemplate what is good and what is evil."

If then to the ſelection of words in converſation and elegant colloquial language a book may give aſſiſtance, the Author, with that deference ſhe ſo juſtly owes a generous public, modeſtly offers her's; perſuaded that, while men teach to write with propriety, a woman may at worſt be qualified—through long practice—to direct the choice of phraſes in familiar talk. Nor has the *Ars recte loquendi*, as Sanctius calls grammar, eſcaped her obſervation, though this may ſurely be ſetting talk ſomewhat too high; for grammar, that teaches us to analyſe ſpeech into her elements, and again

gain ſynthetize her into that compoſite form we commonly find before us, might have pretenſions to a higher title, terming itſelf *Ars recte ſcribendi* rather—Province of men and ſcholars, ſome of whom have told me that Ammonius has obſerved, I believe in *Com. de Prædic.* p. 28, that even a child knows how to put a ſentence together, and ſay *Socrates walketh*; but how to reſolve this ſentence into noun and verb, theſe again into ſyllables, and ſyllables into letters or elements—here he is at a ſtand. Of this, indeed, firſt of mundane ſciences it befits me to be a learner, not a teacher, while one of the moſt deſirable appellations in our unaſſuming tongue implies a pupil or ſtudent rather than a

doctor or profeſſor of philology; nor know I any term adequate to that of a good *ſcholar* in any modern language, whence one is often at a pauſe in explaining its meaning to foreigners.

Such excellence were in truth ſuperfluous to a work like this, intended chiefly for a parlour window, and acknowledging itſelf unworthy of a place upon a library ſhelf. For Selden ſays wiſely, that to know which way the wind ſits we throw up a ſtraw, not a ſtone: my little book then—*levior cortice* —may on that principle ſuffice to direct travellers on their way, till a more complicated and valuable piece of workmanſhip be found to further their reſearch.

We muſt not meantime retard

our own progreſs with ſtudied definitions of every quality coming under conſideration; or even by very long deſcriptions of the ſame, either by their adjuncts or cauſes; for although every definition is genericè a deſcription, yet we all ſee that every deſcription is not definitive—And although the final cauſe of definition is to fix the true and adequate meaning of words or terms, without knowledge of which we ſtir not a ſtep in logic; yet *here* we muſt not ſuffer ourſelves to be ſo detained, as ſynonymy has more to do with elegance than truth—And I well remember an obſervation made by my earlieſt, perhaps my trueſt friend, Doctor Arthur Collier, that women ſhould learn rhetorick in order to perſuade their huſ-

huſbands, while men ſtudied to render themſelves good logicians, for the ſake of obtaining arms againſt female oratory.

'Tis my beſt hope at preſent, that they will not over ſtrictly examine, or with much ſeverity cenſure my weak attempt; but recollecting that as words form the medium of knowledge, ſo it often happens that they create the miſts of error too; and if I can in the courſe of this little work diſpel a doubt, or clear up a difficulty to foreigners, who can alone be ſuppoſed to know leſs of the matter than myſelf,—I ſhall have an honour to boaſt, and like my countryman Glendower in Shakeſpeare's Henry the Fourth, *have given our tongue an helpful ornament.* But though I mean not, like

like Abbé Girard, to make my preface the panegyrick to my book, much leſs to make that book, as he does, a vehicle for ſentiments ſomewhat reprehenſible—ſee page 36. vol. i. I ſhould be too happy, could I imitate his delicacy of diſcrimination, and felicity of expreſſion, while that general power of thinking, which Boileau ſays is the firſt quality of every written performance, gives a vivifying principle to the Frenchman's volumes, I can ſcarce hope will be ever found to invigorate mine.

Let however the votaries of pleonaſm, with the learned Vaugelas at their head, but ſtand my friends this once; we will endeavour to reſcue that pleaſing rhetorical figure from the imputation of tauto-

tautology, in a work undertaken near the banks of that Thames which Sir John Denham deſcribes, in terms ſo cloſely allied though never ſynonymous, ſo truly beautiful, though approaching to redundancy:

Tho' deep yet clear, tho' gentle yet not dull,
Strong without rage, without o'erflowing—full.

BRITISH SYNONYMY.

THE firſt word which on a curſory ſurvey of alphabetical arrangement appears to have many brothers in ſignification is the verb ABANDON, and he brings with him no inconſiderable number; for example:

TO ABANDON, FORSAKE, RELINQUISH, GIVE UP, DESERT, QUIT, LEAVE.

OF theſe ſeven verbs then, ſo variouſly derived, though at firſt ſight apparently ſynonymous, converſing does certainly better ſhew the peculiar appropriation, than books, however learned; for whilſt through them

by ſtudy all due information may certainly be obtained, familiar talk tells us in half an hour—That a man FORSAKES his miſtreſs ABANDONS all hope of regaining her eſteem, RELINQUISHES his pretenſions in favour of another; GIVES UP a place of truſt he held under the government, DESERTS his party, LEAVES his parents in affliction, and QUITS the kingdom for ever.

Other inſtances will quickly prove to a foreigner that 'tis a well-received colloquial phraſe to ſay, You LEAVE London for the country. Telling us you QUIT it ſeems to convey a notion of your going ſuddenly to the Continent.—That any one DESERTS it can ſcarcely be ſaid with propriety, unleſs at a time of peſtilence or tumults of a dangerous nature, when we obſerve that the capital is DESERTED: although by an overſtrained compliment a lady may poſſibly hear ſuch a word ſometimes from a man who pretends affectedly to conſider her deſertion of the

metropolis

metropolis as half criminal. That you GIVE UP London looks as if you meant in future to reſide upon your own eſtate in the country, I think; while to RELINQUISH a town life ſeems as if ſomething was required to make the ſentence complete—as we RELINQUISH the joys of ſociety for the tranquil ſweets of ſolitude—and the like. To FORSAKE London would be a foppiſh expreſſion; and to ſay we were going to ABANDON it, as if it could ſcarce ſubſiſt without us, would ſet people o'laughing. The participles from theſe verbs evince the various acceptations of their principals.—That fellow is GIVEN UP to every vice, is an expreſſion popular and common; but when we ſpeak of him as ABANDONED of all virtue, or FORSAKEN of all good, the phraſe approaches to ſolemnity, and is at leaſt expreſſive of the man's total ruin even in this tranſitory world.

He is now nearly GIVEN UP by ſociety, ſay people in common converſation, when telling rakiſh ſtories of a man whoſe conduct has merited the neglect of his virtuous companions; but ſoon as they deſcribe a human creature DESERTED of every friend, and LEFT on a deſolate iſland, ABANDONED to ſorrow and remorſe; new ſenſations are excited, commiſeration takes its turn, nor can the moſt rigid refuſe pity to ſuch a ſtate of diſtreſs.

ABASEMENT, DEPRESSION, DERELICTION, BEING BROUGHT LOW, &c.

THESE terms are given as ſynonymous in every dictionary, I believe; yet I once knew a man incapable of DEPRESSION though his ABASEMENT was notorious: and it will probably be juſtly recorded of a great lady,

lady, whoſe fall from perhaps the very firſt ſituation of ſocial life has called out much of our attention in theſe modern times—that though BROUGHT exceedingly LOW, from a ſtrange combination of unexpected events, while ſuffering ſevere DEPRESSION of ſpirits, not without frequent DERELICTION of her fine faculties, yet no one has hitherto been able to obſerve the ſmalleſt deviation towards ABASEMENT in her general character of dignity.

TO ABET, ENCOURAGE, PUSH FORWARD, SUPPORT, MAINTAIN,

ARE five verbs much alike in their general ſignification, yet eaſily diverſified by the manner of applying them in familiar life, and ſo certainly capable of peculiar appropriation, that even thoſe who are themſelves

ignorant of any reaſon why they uſe expreſſions of ſuch correctneſs in common talk, will hardly miſs of managing the matter rightly. We may for inſtance by ill chance hear one confident fellow ſaying to another, "The young Counteſs does ſure enough appear plainly to ENCOURAGE our friend Clodius's pretenſions: now if you will undertake to ABET his cauſe with your ſword, I have myſelf at preſent money to MAINTAIN it; and an acquaintance at hand beſide that can SUPPORT him with good intereſt; and ſo PUSH FORWARD his proſperous fortunes upon this probable hazard, that he ſhall ſoon be in a ſituation to repay us all."

TO ABHOR, TO LOATH, TO DETEST, TO HATE,

ARE likewiſe apparently ſynonymous expreſſions of acrimonious diſlike, yet may be made

made applicable to thoſe qualities which call for words denoting particular ſentiments of diſguſt; and a lady of no deep literature will ſcarcely fail to utter her averſion for a diſagreeable lover, in terms wholly unequivocal, and which could not eaſily be changed to advantage by the moſt learned profeſſor, when ſhe ſays, "I HATE Caprinus for the affectation ever viſible in that ugly perſon of his, while I LOATH its naſtineſs; we all agree to DETEST his conduct I believe, and for my own part I ABHOR his principles."

ABJECT, MEAN, DESPICABLE, WORTHLESS, VILE, DESTITUTE.

ALL adjectives of moſt contemptible import truly, yet ſuch as a fallen courtier might deſerve even in their full extent and accumulated ſtrength of expreſſion, if being ori-

ginally a man of high birth and good education, his ſentiments were not the leſs DESPICABLE, and if his *vile* intentions and WORTHLESS heart laid open, he became, when DESTITUTE of royal favour, ſtudious by MEAN artifices to obtain its reſtoration, and ABJECT in his manners when hopeleſs of its return.

ABILITY, CAPACITY, POWER.

THESE ſubſtantives, though often uſed in place of each other, prove that their meanings are not ſynonymous, by their requiring adjectives confeſſedly different to attend them. Thus we ſay a man of STRONG or WEAK ABILITY, becauſe that word denotes an active quality of the mind; while to deſcribe the limits of CAPACITY, the terms *large* and *ſmall*, *wide* and *narrow*, *ſhallow*

ſhallow or *profound*, are the propereſt—becauſe CAPACITY is a paſſive quality of our intellect, and implies that the ſpeaker here conſiders mind as a recipient, and muſt beſtow on it ſuch epithets alone as ſuit that ſuppoſition.

EXAMPLE.

Clarendon being a man of forcible and vigorous ABILITIES, was an exceedingly uſeful ſervant to a prince of diſputed POWER; and having beſides an excellent and *extenſive* CAPACITY, he ſtored his mind with a variety of ideas that entertained himſelf and his friends in retirement.

ACQUIREMENTS, ACQUISITIONS, ATTAINMENTS.

ALL mean things obtained by chance, or elſe procured with difficulty: we have put the laſt firſt. The words are neatly ſeparated in common converſation, and adapted

adapted by cuſtom to the peculiar uſes of talents, riches, or power. Dercylis (ſay we) has made conſiderable ACQUIREMENTS ſince the education her father now gives her has commenced; and it was ſingularly happy for his family, that the ſudden ACQUISITION of fortune fell to him at a time when his children were all young: The brother is breeding to the church I hear, and doubt not but his ATTAINMENTS will do them all the credit they deſerve.—The laſt of theſe words ſeems, I know not why, to be almoſt ſet apart for ſerious and even ſolemn purpoſes—We ſay the ATTAINMENT of our ſalvation, not its ACQUIREMENT or ACQUISITION.

ACTIVE, ASSIDUOUS, SEDULOUS, DILIGENT, INDUSTRIOUS.

QUALITIES all of the ſame genus certainly, but differing in ſpecies as a Linnæan

man would ſay: in common converſation, however, the art a foreigner opens this book in order to learn, they commonly run as follows:--While natives of every nation agree that the king is happy who is ſerved by an ACTIVE miniſter, ever INDUSTRIOUS to promote his country's welfare, not leſs DILIGENT to obtain intelligence of what is paſſing ſtill at other courts, than ASSIDUOUS to relieve the cares of his royal maſter, and SEDULOUS to ſtudy the ſureſt methods of extending the commerce of the empire abroad, while he leſſens all burthens upon the ſubjects at home. When theſe words are applied to mere mental perfection, we ſay a lad of an active and DILIGENT *ſpirit*, or elſe of an ASSIDUOUS *temper*, or SEDULOUS *diſpoſition*; but they can ſcarcely be uſed vice verſa without ſome impropriety, becauſe activity and diligence are real qualities of the man, to which aſſiduity and a SEDULOUS behaviour in the boy do naturally

turally diſpoſe him. The laſt mentioned epithet is leſs frequently oppoſed to inaction however, or lifeleſs ſtupidity, than the others are, and juſtly; becauſe it implies a mere tranquil and ſteady employment, either of body or mind—and this from its very derivation, as he may ſurely be deemed no better than a conſummate idler, who is SEDULOUSLY bent upon cutting a cherry-ſtone into ſix chairs and a table, for ten years together, inſtead of purſuing ſome buſineſs, honourable or profitable, by which both himſelf and the community might have been reciprocally benefited. This kind of plodding, pertinacious temper may be turned to good account in young people however, who, if they have luck, may get into a line of the law, where little more is wanted than ſuch a diſpoſition to lead them on, by their own rule fair and ſoftly to a conſiderable height; yet ſome addition of ASSIDUITY in pleaſing the attor-

neys

neys has been known to quicken their progreſs.

ACUTENESS, SHARPNESS, QUICKNESS, KEENNESS.

IF applied to intellect, a man is ſaid popularly to reaſon with the firſt of theſe qualities, I think—to converſe, if ſuch be his cuſtom, with the ſecond—to conceive with the third—and to diſpute or argue with the fourth. When turned into adverbs, and applied to objects of mere ſenſation, we ſay, The ſtudent learns QUICKLY; his ſiſter diſcerns diſtances ACUTELY; and the razor ſhaves KEENLY. Coarſe people have meantime, by the too frequent uſe of their favourite figure Aphæreſis, rendered it vulgar to call any one an

ACUTE

ACUTE fellow by the way of ſaying he is a ſharp-witted one; it having been a practice lately, among low Londoners, to ſay, when they like a boy—how 'CUTE he is! So that the word would now ſhock a poliſhed circle from its groſſneſs.—A nation like ours, where reception depends leſs on eſtabliſhed rank, than that gained by talents and manner, has a natural tendency to keep the language of high people apart from that of the low—and while the ſenator of Venice hears his gondolier talk juſt like himſelf, without being ſurpriſed or offended, nor thinks of deſiring his ſon to avoid mean phraſes uſed by the coffee-houſe boy; our parents and ſchool teachers wear out their lives in keeping the confines of converſation free from all touch of vicinity with ordinary people, who are known to be ſuch *here*, the moment they open their mouths. Whole ſentences are often

often diſmiſſed the drawing-room, only becauſe they are familiar in a ſhop. *He is a rough diamond*, ſays the upper journeyman at his club, when ſpeaking of the apprentice, whom he conceives to be a perſon of intrinſic worth, but wanting poliſh. Now 'tis impoſſible to find a better phraſe for ſuch a character; yet no gentleman or lady uſes the expreſſion, becauſe it is a favourite with the vulgar. A thouſand ſuch others might be found. Let not my foreign readers, however, haſtily condemn the word ACUTE, and ſay I taught them ſo; for, in a ſerious ſenſe, 'tis ſtill a good one; nor will any Engliſhman accuſe them of impropriety, for ſaying Mr. Burke is an ACUTE reaſoner, or that the feeling of Mrs. Siddons muſt be ſingularly ACUTE, or ſhe could not ſo SHARPEN diſtreſs in repreſentation.

ADVICE, COUNSEL, DELIBERATION.

OF theſe I know not whether it might not be juſtly affirmed, that the firſt chiefly belongs to the ſcience of medicine; the ſecond is appropriated by the law; while political ſubjects require cool DELIBERATION. A native is in no danger of miſtaking here; but a ſtranger may perhaps be glad to have it ſuggeſted to him, that the miniſter was detained by ADVICE of his phyſicians from attending to the DELIBERATIONS of yeſterday's committee; where things paſſed ſo perverſely during his abſence, that COUNSEL muſt actually be aſked of the judges now concerning the reſult.

AFFABILITY, CONDESCENSION, COURTESY, GRACIOUSNESS,

ARE nearly ſynonymous; though common diſcourſe does certainly admit that an equal may be AFFABLE—which I ſhould ſtill think wrong in a printed book, and unpleaſing every where; becauſe the word itſelf ſeems to imply ſuperiority. We will allow however that the lofty COURTESY of a princeſs loſes little of its GRACIOUSNESS, although ſome CONDESCENSION be left viſible through the exterior AFFABILITY; but that among people where talents or fortune only make the difference, a ſtrain of poliſhed familiarity, or familiar politeneſs—call it as you will—is the behaviour moſt likely to attract affectionate eſteem.

AFFECTION, PASSION, TENDERNESS, FONDNESS, LOVE.

THE firſt four of theſe words, then, ſo commonly, ſo conſtantly in uſe, are, although ſimilar, certainly not ſynonymous; and the laſt, which always ought and I hope often does comprehend them all, is not ſeldom ſubſtituted in place of its own componenent parts, for ſuch are all thoſe that precede it. Foreigners however will recollect, that the firſt of theſe words is uſually adapted to that regard which is conſequent on ties of blood; that the ſecond naturally and neceſſarily preſuppoſes and implies difference of ſex; while the reſt without impropriety may be attributed to friendſhip, or beſtowed on babes. I have before me the definition of FONDNESS, given into my hands many years ago by a moſt eminent logician, though Dr. Johnſon never did acquieſce in it.

"FOND-

"FONDNESS," ſays the Definer, "is the haſty and injudicious determination of the will towards promoting the preſent gratification of ſome particular object."

"FONDNESS," ſaid Dr. Johnſon, "is rather the haſty and injudicious attribution of excellence, ſomewhat beyond the power of attainment, to the object of our affection."

Both theſe definitions may poſſibly be included in FONDNESS; my own idea of the whole may be found in the following example:

Amintor and Aſpaſia are models of true LOVE: 'tis now ſeven years ſince their mutual PASSION was ſanctified by marriage; and ſo little is the lady's AFFECTION diminiſhed, that ſhe ſate up nine nights ſucceſſively laſt winter by her huſband's bed-ſide, when he had on him a malignant fever that frighted relations, friends, ſervants, all away. Nor can any one allege that her TENDERNESS is ill repaid, while we ſee him gaze

upon her features with that FONDNESS which is capable of creating charms for itſelf to admire, and liſten to her talk with a fervour of admiration ſcarce due to the moſt brilliant genius.

For the reſt, 'tis my opinion that men love for the moſt part with warmer PASSION than women do—at leaſt than Engliſh women, and with more tranſitory FONDNESS mingled with that paſſion: while 'tis natural for females to feel a ſofter TENDERNESS; and when their AFFECTIONS are completely gained, they are found to be more durable.

AFFLICTION, LAMENTATION, SADNESS, SORROW, MISERY; GRIEF, CONCERN, COMPUNCTION, CONTRITION, DISTRESS.

WE are come, by a melancholy though ſudden tranſition, from

Love, Hope, and Joy, fair Pleaſure's ſmiling Train,
To
Hate, Fear, and Grief, the family of Pain;

As Mr. Pope ſays.

The diſmal ſubſtantives are not however ſynonymous; for there may be much LAMENTATION certainly with little DISTRESS, and GRIEF enough, God knows, without due CONTRITION: which laſt word ever carries a religious ſenſe along, and is chiefly uſed upon pious occaſions, as preparatory to ſerious amendment, and a new life. There are, notwithſtanding all this, examples enough I fear of worldly ſituations,

that may unhappily include the whole ſynonymy. For inſtance,

Mercator's unexpected death impels many of our common acquaintance to make heavy LAMENTATION; ſome friends feel ſincere SORROW; and I profeſs myſelf ſenſible of very particular CONCERN. His family is in the deepeſt SADNESS, as I hear; and you will doubtleſs be led to pity their AFFLICTION, when told that the poſture of their pecuniary affairs is likely very much to heighten the DISTRESS. His ſon's GRIEF is poſſibly connected with COMPUNCTION too, as fearing his extravagant conduct might have haſtened his father's end: and when his ſilly widow ſees the MISERY brought upon her more deſerving children by that blind partiality ſhe ſhewed to her eldeſt boy, her heart will I hope feel CONTRITION enough to produce true repentance for the wretched part ſhe has acted.

AMIABLE, LOVELY, CHARMING, FASCINATING.

THESE elegant attributives—ſo the learned James Harris terms adjectives denoting properties of mind or body—appear at firſt more likely to turn out ſynonymes, than upon a cloſer inſpection we ſhall be able to obſerve: while daily experience evinces that there is an almoſt regular appropriation of the words; as thus—an AMIABLE character, a LOVELY complexion, a CHARMING ſinger, a FASCINATING converſer;—the firſt of theſe appearing to *deſerve* our love, the next to *claim* it, the third to *ſteal* it from us as by magic; the laſt of all to *draw*, and to *detain* it, by a half inviſible, yet wholly reſiſtleſs power. Nor does the epithet ever come ſo properly into play, as when tacked to an *unſeen* method of attracting: for poſitive beauty needs not

faſcination to aſſiſt her conqueſts; and poſitive wit ſeeks rather to dazzle and diſtreſs, than wind herſelf round the hearts of *her* admirers; while there is a mode of converſing that ſeduces attention, and enchains the faculties.

"When Foote told a ſtory at dinner time," ſaid Dr. Johnſon, "I reſolved to diſregard what I expected would be frivolous; yet as the plot thickened, my deſire of hearing the cataſtrophe quickened at every word, and grew keener as we ſeemed approaching towards its concluſion. The fellow *faſcinated* me, Sir; I liſtened and laughed, and laid down my knife and fork, and thought of nothing but Foote's converſation."

Some Italian lines ſet by Piccini, with expreſſive dexterity, repreſent this power beyond all I have read—as deſcriptive of *female faſcination*; and every man who has been in love with a woman, not confeſſedly beautiful, feels his heart beat reſponſive to the

the verſes and the muſic, when ſung with the good taſte they deſerve.

Will the lines be much out of place here? I hope not.

In quel viſo furbarello
V'è un incognita magia;
Non ſi ſa che diavol ſia
Ma fa l'uomo delirar.

Quegli occhietti coſi vaghi
Ve lo giuro ſon due maghi,
E un ſoſpiro languidetto,
Che fatica uſcir dal petto
Vi fa ſubito caſcar.

Vengon per ultimo i cari accenti,
Le lagrimuccie, li ſvenimenti,
Ch'opprimer devono
Perforza un cuor:

Innumerabile
Son l'incanteſimi,
Son l'arti magichi
Del dio d'amor.

The following imitation miſſes its effect, becauſe the meaſure is unfavourable, yet may ſerve to convey the idea:

In

In that roguiſh face one ſees
All her ſex's witcheries;
Playful ſweetneſs, cold diſdain,
Every thing to turn one's brain.

Sparkling from expreſſive eyes,
Heaving in affected ſighs,
Sure deſtruction ſtill we find,
Still we loſe our peace of mind.

Touch'd by her half-trembling hand,
Can the coldeſt heart withſtand?
While we dread the ſtarting tear,
And the tender accents hear.

Numberleſs are ſure the ways
That ſhe *faſcinates* our gaze;
Magic arts her pow'r improve,
Witcheries that wait on love.

AMICABLE, AMICAL, FRIENDLY.

THE ſecond of theſe adverbial adjectives is very lately come very much into favour,

and one hears it now perpetually in faſhionable and literary circles. I cannot however delight in it myſelf—perhaps becauſe, turning over Johnſon's folio, no trace of it, or of its oppoſite, *inimical*, can be found. This laſt ſeems to have been lately called up from the ſchool-room to the houſe of commons, and from thence, of courſe, into the beſt company.—I cannot find it—" 'tis not in the bond,"—as old Shylock ſays; yet may be uſeful in places where I know not how to ſubſtitute a better.

EXAMPLE.

Machaon gave very FRIENDLY advice to Dornton and his Brother, wiſhing them at leaſt to part on AMICABLE terms; the youngeſt is certainly inclined to a conſumptive habit; ſo he wiſely recommended country air and aſſes' milk to him, as particularly AMICAL to the conſtitution.

ANTI-

ANTIPATHY, AVERSION, DISGUST.

THE firſt of theſe diſagreeable ſenſations we find chiefly excited I believe by inanimate things, or brutes. One man alleges his unconquerable ANTIPATHY to a cat; another encourages his AVERSION to a Cheſhire cheeſe; and while Engliſh ladies think it delicate to faint at touch or even ſight of a frog, or toad—Roman ladies, accuſtomed to noiſome animals from the natural heat of their climate, fall into convulſions at a noſegay of flowers, or the ſcent of a little lavender water. To ſuch faſtidious companions it would not be perhaps wholly unreaſonable to feel a certain degree of DISGUST; and Arnold of Leiceſterſhire tells us from experience, that increaſing ANTIPATHIES ſhould be particularly dreaded, as an almoſt certain indication of incipient madneſs.

AUTHO-

AUTHORITY AND POWER.

THAT theſe till lately venerated ſubſtantives are no longer received as ſynonymous, the ſtate of Europe demonſtrates at this dreadful moment, when its faireſt diſtrict revolts againſt the AUTHOR of our holy religion, wreſting all reverence from his name, his houſe, his miniſters; and rendering eccleſiaſtical AUTHORITY a noun of no importance in their new-formed vocabulary, by dividing it eſſentially from POWER, which in *theſe* days, as in thoſe before civilization, is tranſmitted to the hand of the ſtrongeſt. Yet is not philology forgotten. AUTHORITY does not naturally mean POWER, but the juſt pretenſion to it. Shall the veſſel faſhioned ſay to the potter, Why haſt thou made me thus? cries an in-

ſpired writer—while Milton gives the following confirmation of our meaning:

Thou art my father, thou my AUTHOR—thou
My being gav'ſt me—whom ſhould I obey
But thee?

One other example from our great dramatic poet, Rowe, will point out better than *I* could to foreigners, the difference betwixt AUTHORITY and POWER.

The reſty knaves are over-run with eaſe,
As plenty ever is the nurſe of faction.
If in good days like theſe the headſtrong herd
Grow madly wanton and repine;—it is
Becauſe the reins of POWER are held too ſlack,
And reverend AUTHORITY of late
Has worn a face of mercy, more than juſtice.

AWEFUL, REVERENTIAL, SOLEMN.

THE laſt of theſe epithets begins the climax—A Gothick cathedral (ſay we) is a SOLEMN place; its gloomy greatneſs diſpoſes one to REVERENTIAL behaviour, inſpiring ſentiments more ſublime, and meditations much more AWEFUL, than does a ſtructure on the Grecian model, though built for the ſame purpoſes of piety.

The word *aweful* ſhould however be uſed with caution, and a due ſenſe of its importance; I have heard even well-bred ladies now and then attribute that term too lightly in their common converſation—connecting it with ſubſtances beneath its dignity—ſuch *meſalliances* offend the ſenſe of high birth natural to a Saxon.

AY AND YES.

THE firſt of theſe affirmatives, derived from the Latin *aio*, is of the higher antiquity in our language, and ſtill keeps ſome privileges of ſuperiority, enforcing that which the other leſs decidedly aſſerts. It uſed to be repreſented in Shakeſpear's time by the ſingle vowel *I*; ſee the long ſcene between the nurſe and Juliet, when told of Tybalt's death; but I recollect no later author who ſo corrupts it. We ſay in familiar talk, that Diana counſel'd her ſiſter Flora againſt ſuch a match; did ſhe not, Sir? Yes, I believe ſhe did.—*Counſel'd* her! exclaims a ſtander-by—Ay, and controuled her too, or ſhe had been his wife now.

AZURE, SAPPHIRE, BLUE.

THESE are all preſſed into the ſervice as adjectives, each being able to ſtand alone as nouns well ſubſtantiated,—at leaſt two of the number,—our firſt being that lapis LAZULI from which the painters ultramarine is made, L'AZUL in Spaniſh, and in Engliſh AZURE; the ſecond a well known gem; the third, if we aſk for dyers BLUE, will be found a powder prepared from indigo, &c.: we uſe them adjectivially, and almoſt ſynonymouſly however.—Minerva's AZURE eyes, ſo often mentioned by Pope in his exquiſite tranſlation of Homer, have faſtened thoſe two words for ever to each other, as long as our language laſts—and if a foreigner ſhould take the next inſtead of it, all would laugh. The SAPPHIRE main

and SAPPHIRE ſky are both permitted and approved in poetry meantime, while it would be pedantry to uſe any word but BLUE when ſpeaking of furniture or dreſs.

BASE, LOW, SORDID; PALTRY, SORRY, POOR.

THESE wretched epithets would be perfectly ſynonymous in their application to intellectual depravity, did one not diſcern inherent worthleſſneſs in ſome of them, acquired poverty of ſpirit in the others. A man may be born a LOW, a PALTRY, and, as we ſay, a POOR creature; an Engliſhman muſt however *learn* to be SORDID, SORRY, and BASE I believe:—which laſt word, though it leads the way here in a new letter, being the vileſt of its claſs, may be conſidered

conſidered as the moſt diſtant of all deviations from good, in every ſenſe it is uſed. BASE birth in human creatures; BASE fruits in horticulture; BASE metals in the mineral kingdom; BASE dialects, ſuch as that of St. Giles's, in our Engliſh language.

EXAMPLE.

Miſellus was a lad of LOW extraction, and ſtudious of BASE practices even in his ſchool-days; but now grown rich, it was a SORDID thing that they relate of his corrupting an ignorant maid to ſell her wealthy, inexperienced miſtreſs; and when he offered the wench a PALTRY preſent, it ſhould at leaſt have been, what ſhe conſidered it—a gold ring, but it was only BASE metal, and not worth half a crown. This ſeemed a SORRY trick even in him, and beneath the natural narrowneſs of even ſo POOR a creature.

BEAUTIFUL, HANDSOME, GRACEFUL, ELEGANT, PLEASING, PRETTY, FINE,

ARE however deſirable epithets, by no means ſtrictly ſynonymous; and though, upon a curſory view, the ſix laſt appear included in their principal, which takes the lead, converſation will ſoon inform us to the contrary, while, talking of a GRACEFUL dancer now upon the ſtage, we ſhall find in her perſon, if not put into motion, no claim at all upon our firſt attributive:—nor does that firſt neceſſarily comprehend the other excellencies—for though the ſituation of Mount Edgcumbe be confeſſedly more BEAUTIFUL than Shenſtone's Leaſowes, taſte would lead many men to prefer the latter, as more PLEASING: and at the time when true perfection of female beauty appeared among us in the form of Maria Gunning,

Gunning I well remember hearing men ſay that other women might juſtly be preferred to her as PLEASING, and perhaps GRACEFUL too, in a far more eminent degree; and ſo true was the obſervation, that her inferiors made it their amuſement to ſteal away lovers from her, who commanded admiration they had no chance to attain.

The word ELEGANT can ſcarcely be uſed with more propriety than on ſuch occaſions, when people *elect* as PLEASING what produces a train of ideas moſt congenial to our own particular fancy. Pearls are, on this principle, accounted by many people to be more ELEGANT than diamonds; which we all allow to be FINER, HANDSOMER, and infinitely more BEAUTIFUL. And one ſays popularly, that Pope's Rape of the Lock is an ELEGANT poem, and Milton's Paradiſe Loſt a FINE one. Greville's

Stanzas to Indifference are however exquiſitely PRETTY, and ſome parts of Mr. Whalley's Ode to Mont Blanc, uncommonly BEAUTIFUL. Burke—whoſe own compoſitions include every ſpecies of excellence—ſays, that BEAUTIFUL objects are comparatively ſmall, but to minute perfection I ſhould give the adjective PRETTY. Inſects of various colours, and delicate formation, butterflies above all, are juſtly termed PRETTY. Some ſhells too, ſlight in their texture, and of tints as tender, claim this epithet, and can claim no more; for, while the apple and peach bloom have among vegetables the ſame pretenſion—an orange-tree richly furniſhed, growing in the natural ground as I have ſeen them on the Borromæan Iſlands to a conſiderable height, and roſe-trees in the Duke of Buccleugh's pleaſure-grounds, or thoſe of Hopeton-Houſe, are decidedly BEAUTIFUL. One large and

and wide ſpreading beech-tree, or full-bodied oak, ſingle in a verdant meadow, I ſhould ſelect for a FINE object to repoſe the eye upon, in autumnal ſeaſons when the tint begins to ſhew more richneſs than mere maturity produces, and excites a train of reflections full of penſive dignity: while the old-faſhioned avenue of lime-trees long-drawn and feathering down ſo as to hide all ſtem, makes a HANDSOME appearance in July, when filled with fragrance and redolent with bloom. Were we ſpeaking of architecture, I ſhould direct foreigners to call the Pantheon at Rome a FINE building, Saint Peter's a BEAUTIFUL one, our own in London dedicated to St. Paul a very HANDSOME edifice, the Redentore at Venice, planned by Palladio—and our own ſweet Doric, done by Inigo Jones—I reckon ELEGANT fabrics; while King's College Cambridge, elaborately PRETTY, gives delight

to every beholder. The word HANDSOME certainly annexes fewer ideas of pleaſure than the reſt, becauſe we have appropriated it now and then ſomewhat meanly. We ſay a HANDSOME kitchen certainly in Engliſh, and a HANDSOME piece of roaſt beef; nor do we give higher appellatives to a large woman painted by Rubens with more ſtrength of colour than dignity or grace. When we ſpeak of a HANDSOME houſe and gardens, our hearers turn not, I believe, their imaginations to recollect Villa Albani or even Caſtle Howard, while a drive round London realizes the idea at leſs expence of trouble nearer home. But, after all, the words

BEAUTY, GRACE, EXPRESSION; CARRIAGE, ELEGANCE AND SYMMETRY;

ARE ſubſtantives on which ſo many volumes have been written, that one would think it impoſſible it ſhould be ſtill agreeable to read about them; yet is every writer tempted to extend on ſuch a ſubject—every ſtudent attracted to continue a page where thoſe names begin the leaf. And it is perhaps not wholly tedious or unintereſting to obſerve, that more, much more is required to deſcribe BEAUTY, than is comprehended in the common acceptation of the adjective *beautiful:* for, while SYMMETRY ſuffices to conſtitute a perfect form in many works of nature, and ſome of art—as the mountain at the head of Loch Lomond in Scotland, and the Antonine column at Rome—far more is demanded

demanded by connoiſſeurs who deal in animated excellence. A horſe, for example, is ſcarcely allowed to poſſeſs true BEAUTY, till his owner can boaſt for him a brilliancy of coat, whatever the colour may be—a decided ELEGANCE as well as SYMMETRICAL proportion in his ſhape—GRACE preſiding in every motion, with eyes and ears expreſſive of a long-traced lineage, and even of apparent ſenſibility to his own praiſe and value. Haughty CARRIAGE is indiſpenſable to brute perfection. The peacock is handſomer than the Chineſe pheaſant, becauſe he is prouder; and the feline race take much from their own BEAUTY, by ſubſtituting the EXPRESSION of inſidiouſneſs inſtead of pride.

Indeed we are not correct when we require only EXPRESSION in a human face, for there are EXPRESSIONS which diſgrace humanity. Among our own ſpecies we muſt meantime confeſs, that we love a lofty con-

conſciouſneſs of ſuperiority, juſt ſtopping ſhort of a vain-glorious oſtentation. OS HOMINI SUBLIME DEDIT, &c. The late earl of Errol, dreſſed in his robes at the coronation of king George the Third, and Mrs. Siddons in the character of Murphy's Euphraſia, were the nobleſt ſpecimens of the human race I ever ſaw:—while he, looking like Jove's own ſon Sarpedon, as deſcribed by Homer—and ſhe, looking like radiant Truth led by the withered hand of hoary Time—ſeemed alone fit to be ſent out into ſome diſtant planet, for the purpoſe of ſhewing its inhabitants to what a race of exalted creatures God had been pleaſed to give this earth as a poſſeſſion.

With regard to mere GRACE, I am not ſure which produces moſt pleaſing ſenſations in the beholder—which, in a word, gives moſt delight—well varied and nicely ſtudied ELEGANCE, carried to perfection, though by

by an inferior form, as in the younger Veſtris—or that pure natural charm reſulting from a SYMMETRIC figure put into eaſy motion by pleaſure or ſurpriſe, as I have ſeen in the late lady Coventry. To both atteſting ſpectators have often manifeſted their juſt admiration, by repeated burſts of applauſe—particularly to the counteſs, who, calling for her carriage one night at the theatre—I ſaw her—ſtretched out her arm with ſuch peculiar, ſuch inimitable manner, as forced a loud and ſudden clap from all the pit and galleries; which ſhe, conſcious of her charms, delighted to increaſe and prolong, by turning round with a familiar ſmile to reward the enraptured company.

For ſhe was fair beyond their brighteſt bloom,
This Envy owns, ſince now her bloom is fled;
Fair as the forms which, wove in Fancy's loom,
Float in light viſion o'er the poet's head.

Whene'er with ſweet ſerenity ſhe ſmil'd,
Or caught the orient bluſh of quick ſurpriſe,
How ſweetly mutable! how brightly wild
The living luſtre darted from her eyes!

Each look, each motion wak'd a new-born grace,
That o'er her form its tranſient glory caſt;
Some lovelier wonder ſoon uſurp'd the place,
Chas'd by a charm ſtill lovelier than the laſt.

In her deſcription alone might then all our ſynonymy be happily engaged; and truly might we ſay that her unrivalled, her conſummate BEAUTY was the effect of perfect SYMMETRY, ſpontaneouſly producing GRACE invincible, although her MIEN and CARRIAGE had leſs of dignity than ſweetneſs in it; and the EXPRESSION of her countenance, illuminated by the brighteſt tints, although lovelily mutable, as Maſon ſays, in verſes alone worthy the original—was always the EXPRESSION of pleaſure felt or pleaſure given. Her dreſs was ſeldom

dom choſen with ELEGANCE, as I remember; and I recollect no ſplendour except of general BEAUTY about her.

BLAMELESS, GUILTLESS, EXEMPT FROM CRIME,

ARE qualities, or rather ſituations of the mind, to which no human beings I ſuppoſe ever had any claim—if we were to ſpeak with ſtrictneſs—except the original parents of our race, when freſh from the Creator's hand—or that only ſpotleſs, ſinleſs creature, made to promote our reſtoration to the ſtate *they* fell from, *Bleſt Mary! ſecond Eve*, as Milton (after Boethius) calls her. With regard, however, to accuſations of particular guilt, or even fault imputed with injuſtice, many men are BLAMELESS—Socrates and

Sir Thomas More eminently ſo; and to be GUILTLESS of the crimes for which they ſuffered, has fallen to the lot of many in this world no doubt, beſide thoſe which every one can name: the martyrs come not into the liſt, becauſe *they* moſt of them provoked their fate, by holding an opinion *criminal* enough in the ſight of their Pagan perſecutors, who conſidered their inſults to Jupiter and Juno as highly impious and atheiſtical; for *thoſe* murderers had not, like the people now in power at Paris, diſmiſſed *all* religion: abominations had they in plenty,—but they worſhipped ſomething:—The *abomination* of *deſolation* propheſied of by Daniel, and referred to by Jeſus Chriſt, was not then come into the world;—nor were men's hearts ſo petrified as to produce a prince for public execution EXEMPT FROM CRIME towards any earthly being, and not only GUILTLESS of tyranny in his own perſon,

perſon, but earneſt even for the limitation of his own prerogative; little reflecting that power muſt be *ſomewhere*, and that, giving it from himſelf, he put it in worſe hands—BLAMELESS therefore towards the aggregate of mankind he was not—We may all juſtly acccuſe him of deſerting his poſt—excellent, ſelf-ſubdued, ſaint like mortal as he was—we may thus far BLAME him; while a more perfect INNOCENCE, a more praiſe-worthy carriage towards his ungrateful ſubjects, could not have been diſplayed:—nor was his meekneſs founded on puſillanimity—he met death like a man certain of its conſequences; and while apparent inſipidity often meditates dreadful revenge, as we ſee ſometimes in women ſenſible to nothing *but* injuries,—like white of egg, that by a peculiar proceſs becomes a powerful diſſolvent—acting even on the tough body of myrrh; Lewis the Sixteenth

ſhewed

ſhewed not only Chriſtianity, but heroiſm in his forgiveneſs. All theſe words may be therefore ſafely predicated of him, ſo far as human nature can admit them.

BLAZE AND FLAME

APPEAR to be ſynonymous, yet are ſcarcely ſo in a literal, and certainly not in a figurative ſenſe. We ſay indeed with equal propriety that the houſe is in a BLAZE, or that 'tis in a FLAME. Both mean light bodies ſet on fire, ſo as to produce luminous effect. Yet all know FLAME to be the mere volatile parts of the fewel rarefied ſo as to kindle eaſily. Sir Iſaac ſays, FLAME is no other than red hot ſmoke: but there are bodies which do not fume copiouſly, while others do; and we uſe the two words when we ſay gunpowder is ſet

in a BLAZE moſt quickly when the heat is communicated by a ſpark; while ſpirit of wine takes fire by the FLAME of a lighted candle, as ſome tempers are provoked to violence by fierce oppoſition, ſome others by a hint dropt more obſcurely: all this goes right as to the literal ſenſe of our expreſſion. With regard to the figurative—ſhould a foreign gentleman unluckily liſten while an Engliſh friend happened to be ſpeaking of his favourite lady, and in a gay humour called her an old FLAME of his, which men do commonly enough; and ſhould the uninformed ſtranger in a ſpirit of imitation think it a good notion for him to call her his BLAZE; not the graveſt of the whole party would probably forbear to laugh, though not one perſon in the company could give a reaſon why—but that it is not cuſtomary. Doctor Johnſon affirms haſtily, that this noun is never appropriated to the paſſion of love, and perhaps it may

be ſo:—the verb is uſed moſt certainly, nor would the moſt accurate converſer ſcruple to aſſert that Rufus's troubleſome paſſion for his Nævia BLAZES out at every turn ſo, that there is no ſuch thing as eſcaping the FLAME. Shakeſpeare brings both words into contact when deſcribing popular fury:—In his Coriolanus one ſays, "They are in moſt warlike preparation truly, and we ſhall come upon them in the very heat of their diviſion; the main BLAZE of it is paſt indeed, but a ſmall thing would make it FLAME out again."

BLISS, HAPPINESS, FELICITY,

ARE three the ſtrongeſt words mankind have been able to invent for a ſenſation they know ſo very little about; and we may obſerve that the firſt of theſe has been long ago

nearly diſcarded from common talk, as too ſublime and perfect, being now uſed only in a ſolemn ſenſe, and with alluſion to eternity—But if FELICITY could be ever found on earth, it might moſt juſtly be expected from a marriage of two perſons eminently qualified to make each other's HAPPINESS, in a union firſt formed by love, continued by friendſhip, and ſo cemented by virtue as may give the partners a well-founded hope of everlaſting BLISS in the world to come.

BLOCKHEAD, DOLT, DUPE, GULL.

OF theſe harſh appellatives, the firſt is moſt in uſe, and juſtly—for they are by no means ſtrict in their ſynonymy, though too much reſembling one another in effect. A man may however be DUPE to an artful courteſan, or a projecting chymiſt, without being

being a BLOCKHEAD at his book at all, or apparently DOLTiſh in company:—Now ſuch a character might with moſt propriety be called a GULL; but that unlucky word, derived from the old French *guiller*, is grown obſolete likewiſe, and ſince Ben Jonſon's days diſmiſſed our language without leaving a ſucceſſor of equal value.—He uſes it in comic dialogue with excellent effect, and I feel ſorry that 'tis turned into the ſtreets and alleys of London, with the firſt letter changed:—in *that* ſenſe Fielding confirms its degradation.

TO BOAST, TO BRAG, TO VAUNT, TO PUFF.

THE firſt and third of theſe are beſt to recommend for uſe of foreigners; there is a groſs vulgarity in the other two, unleſs applied with particular care and attention.

The reaſon is, they are but too expreſſive; ſo much ſo I ſuppoſe, we have worn them out, and they are gone with our dirty cards down to the ſecond table. It is obſervable mean time that Italians always ſpeak genteel Engliſh, although broken as we call it, while Germans chooſe the coarſer word if one can be found ſynonymous. The reaſon is ſimply this,—a Roman or Florentine naturally catches at a Latin derivation; an inhabitant of Dreſden or Berlin at a Saxon or Dutch etymology:—the firſt tells you he DEVIATED exceedingly from the right path between Warwick and Kennelworth, if he means to inform you how he loſt his way; a Pruſſian will ſay that he SWERFED. Of the verbs before us, an Italian would ſoon find out that a dirty poſtillion VAUNTED of his horſemanſhip; while an honeſt Hanoverian would ſee nothing in the late pompous accounts of Abyſſinia given by a modern traveller of eminence, but that the writer

writer was a PRAGGING fellow, juſt as he would ſay of Sir Sampſon Legend in Congreve's Love for Love, *who* to fright old Foreſight, ſays, "I know the length of the Emperor of China's foot, have kiſſed the Great Mogul's ſlipper, and rode a-hunting upon an elephant with the Cham of Tartary—Why, body o'me! man, I have made a cuckold of a King, and the preſent Majeſty of Bantam is the iſſue of theſe loins." Such BOASTS as theſe, however, are at worſt only contemptible; but the word PUFF is come into diſcredit for *diſhoneſty* of late, ſince for the newſpaper trick of calling undeſerved attention to violet ſoap, or other equally paltry commodities, we have adopt the term PUFF.

BOLD, SAUCY, AUDACIOUS, IMPUDENT.

"YOU are a SAUCY fellow," ſays dying Catherine in Shakeſpeare's Henry the Eighth, when a meſſenger running in haſtily forgets his due obeiſance to the expiring Queen, who adds with equal dignity and pathos—"Deſerve we no more reverence?" A BOLD man is one who ſpeaks blunt truths, out of ſeaſon perhaps, and is likely enough to be called SAUCY, though naturally unwilling to be ſo. Clytus was BOLD when he thwarted Alexander's pride at the feaſt; and Sir Thomas More loſt one of the wiſeſt heads ever worn by man, through his honeſt boldneſs, or BOLD honeſty. IMPUDENT is chiefly appropriated to coarſe vices in converſation; that adjective and its ſynonymous ſubſtitute AUDACIOUS, are uſed by us chiefly on rough occaſions, where virtue

virtue has no place. It had a higher rank in Latin: Unus et hic *audax* ſays Ovid, mentioning a ſtout-hearted mariner willing to face that ſtorm which threatening kept the reſt at home; but we have degraded it from its original rank, and ſay familiarly, An IMPUDENT young man laſt week in Ireland forced a fine girl away from her parents' houſe, and married her wholly without *their* conſent, and half without her own: becauſe he fancied her poſſeſſed of a conſiderable fortune. When the miſtake was at length diſcovered, he BOLDLY brought her back ruined,—replied to the remonſtrances of her old father with a SAUCY air, and AUDACIOUSLY denying his marriage — turned her back upon their hands, quitted the iſland, reſolving to ſcorn all thoughts of reparation, and to return no more.

BOOK, VOLUME, WORK.

THESE words may eaſily be confounded certainly, yet would the miſtakes be of more conſequence to literature than to common diſcourſe; for although BOOK by its derivation apparently means the flat form, originally made of *beech* wood, in which the WORKS of learned men are now regularly compriſed, it has aſſumed another ſenſe beſide, and points out the ſections into which thoſe great WORKS are divided.—We ſay the fifteenth or twentieth BOOK of Homer's Iliad, and tell how Herodotus called his nine BOOKS by the names of the nine Muſes, &c. while VOLUME, derived *a volvendo*, from the rolling them upon ſticks as a mercer rolls ſilk, only that the parchment was kept firm by two ram's horns at the ends, ſignifies the quantity

quantity of BOOKS divided by the author into portions, and called VOLUMES. Before the art of printing, which is a very late one, was known, a library conſiſted in an immenſe number of theſe VOLUMES:—the earlieſt we read of is *the Houſe of Rolls* in the ſcripture mentioned by Eſdras, and ſuppoſed to be built by Nehemiah—a library having been always an appendage to a church; and accordingly the library of the Vatican is now one of the moſt ſplendid in Europe. The Ptolemæan and the Alexandrian Libraries have filled the world with their fame—perhaps with their ſmoke too, ſince as Pope ſays one might

> From ſhelf to ſhelf ſee greedy Vulcan roll,
> And lick up all their phyſick of the ſoul.

But thoſe who ſignalize themſelves in the cauſe of *liberty* falſely ſo called, have ever waged war againſt BOOK learning; and when democracy burns with moſt fervour, it

it points the fire towards all repoſitories of literature, and combats the Arts, the Altar, and the Throne, as if it conſidered them united very cloſely. See the inſurrection of Jack Cade in England—the Mountain Faction in France, and every other burſt of popular phrenſy. Meantime, the materials of which BOOKS were made being changed from ſtone, on which the long-revered and now firſt inſulted Decalogue was given, and treaties engraved between Greece and Perſia, as our Marbles at Oxford can teſtify—vegetable ſubſtances were put in place of mineral ones, and the burning of BOOKS became a puniſhment for authors; and ſo grievous a one did poor Labienus find it, that we read how he ſhut himſelf up in the tomb of his anceſtors, and actually pined his life away between grief and rage for loſs of his dear VOLUMES, though he had not neglected while in his poſſeſſion to get them all by heart, ſo that his

his counſel did cry out, "*You had better burn the man too.*" There is ſtill a ſaying I believe among the learned—*Legere et negligere nec legere eſt:* and the Spaniards themſelves cry out, *Libro cerrado, no ſaca letrado.* "We endure reproofs from our friends in leather jackets (ſaid a ſcholar to me once), which we ſhould never ſupport if pronounced by contemporaries in lace and tiſſue;" and ſo it is that the little virtue and knowledge we do poſſeſs, has been beſtowed on us by good authours, to whom we are obliged for our beſt ſpent moments certainly; and upon a cloſe review we ſhall find thoſe hours leaſt to be repented of perhaps, which have been paſt in our ſtudies.

His ſtudy! with what authors is it ſtor'd?
In BOOKS, not authors, curious is my Lord;
To all their dated backs he turns you round,
Theſe Aldus printed, thoſe Du Sueil has bound.

POPE.

For

For to know the bookſellers' marks about fifty years ago, was a kind of learning in itſelf; and many contented themſelves with collecting volumes curious only in their exterior, from bearing the *exergue*, or ſymbolical device by which the exquiſite workmanſhip of Morel or Frobenius, or above all the celebrated Aldus Manutius, was acknowledged. Morel gave the mulberry-tree, being expreſſive of his name, as Voconius Vitulus, mintmaſter at Rome, marked his coins on the reverſe with a *calf*; but I was ſenſeleſs enough never to enquire what relation the anchor and dolphin has to Aldus Manutius, although Count *Manucci*, who perhaps at this day gives the ſame arms, went with me to the Laurentian Library at Florence, where I had ſo good an opportunity of informing myſelf. I did learn the falſehood of what Scaliger advances, that Eraſmus corrected the preſs for him—the librarian

librarian told me it was a groſs miſtake. Du Sueil was a French Abbé, who about the beginning of the 18th century carried to great perfection the art of gold ornamenting, or as they then called it *antiquing* of BOOKS, to which cuſtom Mr. Pope alludes. For the reſt—it really is no unpleaſing reflection to run over the honours paid to thoſe who have in any way contributed to promote literature, or even to adorn it. Thus at Saltzburg in Bavaria a BOOK-ſeller was long, and as far as I could learn is *ſtill*, diſtinguiſhed from the vulgar and mechanical trader; and is exempted, which the modern bookſellers would poſſibly value more than empty honours, from paying divers taxes and impoſitions laid on other trading companies: while Francis the Firſt of France, who loved letters, and I believe expired in the arms of Guicciardini, for whoſe WORKS he had a prodigious value, brought the bookſellers under

under his own immediate authority, and granted them out ſtatutes himſelf.—*Enough of this ſynonymy, in a talking book*; for as the Spaniſh proverb ſays

Hablen Cartas, y callen Barbas.

BRANCH, ARM OF A TREE, BOUGH,

ARE nearly if not entirely ſynonymous: the two firſt have the ſame root as to etymology I believe; and BOUGH is a Saxon word not far diſtant in meaning certainly. A foreigner may uſe which he pleaſes in the ſtrict and literal ſenſe; and yet, the inſtant they become figurative, none will do but the firſt upon the liſt before us. We ſay that every BRANCH of the Miſſiſippi is larger than our European rivers are, if exception be made for the

the Danube; yet where the vaſt body of waters, brought into the Atlantic by the river St. Lawrence, rolls its enormous tribute to the ocean, it appears an ARM of the ſea. BOUGH admits of no ſuch uſe; although in ſome remote provinces, when a man is in particularly high ſpirits, and ſeems to entertain flighty notions of his own greatneſs, we ſay he is got up among the BOUGHS. The various ramifications of ſcience are familiarly termed BRANCHES of literature; and every clerk in every office ſignified through the court regiſter, knows the preciſe value of what he in true office cant calls a BRANCH of buſineſs. The collateral relations to a great family are BRANCHES from the old genealogical tree; and where they conſider themſelves as ſuch, it is ſeen in the attachment ſhewn by them to the parent ſtem: this is ſtill frequent in Wales and Scotland where, if theſe new-fangled notions of liberty and independence pervade not, good

examples may yet be given perhaps of firm adherence to our old national conſtitution, church and king; remembering that reverence is due to government, and veneration to the trunk of ſovereignty, however ſome of the BRANCHES, decayed by time or injured by ſtorms, may to a faſtidious taſte and haſty-judging eye, appear to be diſgracing its general form and majeſtic beauty. Cutting them off will at any rate be worſe; the circulation of vitality muſt ſtop, and every twig muſt feel the ſad, the certain effect.

But the cenſurers will ſay we have BRANCHED out too far from our ſubject; and by that cenſure foreigners will find that this noun makes a verb of common uſe, which ARM and ROUGH are incapable of doing.

BRAND, FIREBRAND, STICK SET ON FIRE,

ARE exactly ſynonymous with regard to the literal ſenſe; yet the firſt being uſed poetically, and the ſecond very ſeriouſly, and both being taken for figures of people who delight in confuſion, and are from the *heat* of their own paſſions, and proneneſs to create *warm* diſputes and *hot* contention among their neighbours, juſtly termed *incendiaries*—my foreign readers muſt be careful not to dignify a STICK or faggot lighted in a farmer's chimney by the name of FIREBRAND: although were they writing, or even relating, a ſtory of dangers in a wood by night, happening to thoſe who traverſe the pathleſs wilds of Africa or America, it would be perfectly right to tell, that having cauſed large fires to be made, they lay all night beſide them; reſolving, if any wild

beaſt ſhould venture at diſturbing their repoſe, to throw an ignited BRAND full in his face, which would force him to retire much quicker than any arms that could be uſed.

Meantime theſe words are perpetually uſed in a figurative ſenſe. We ſay, and juſtly, that the French are become a cluſter of FIREBRANDS, darting out upon all the other nations of Europe, where by unſeen power combuſtible matter appears to teem in a manner never obſerved before, preparatory as I ſhould ſuppoſe to a general conflagration of men's minds, meant to precede that of the material world. All is in a ſtate of fermentation. Monarchs aſſaſſinated in one country—baffled and degraded in another—dying under ſuſpicion of poiſon in a third—publicly and ſolemnly executed in a fourth—within theſe laſt four years! The kindled BRANDS flung at our own iſland —and blockheads even there ready to blow; for fear our natural phlegm and fog, even without

without much effort of virtue, or credit to our ſkill, ſhould ſuffer it to extinguiſh of itſelf. How ought ſuch characters to be abhorred and ſhunned! and how, if decent times in Europe ever ſhould return, how would their conduct contribute

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TO BRAND OR TO STIGMATIZE

MEN ſo unfeeling to their country's danger; ſo deſirous of a name, though purchaſed by her undoing! For this word glides moſt naturally into a verb; the more naturally, perhaps, becauſe alluding to our cuſtom of burning in the hand thoſe who have committed certain crimes, which operation is called BRANDING the perſon. To STIGMATIZE is for the moſt part a figurative expreſſion, uſed generally in an ill ſenſe, though taken from the famous ſtory of St.

Francis, who received by miracle, or was ſaid to have received, the STIGMATA, or five ſacred wounds of our Lord Jeſus Chriſt, impreſſed by a ſeraph on his hands, feet, and ſide, as *marks* of favour from above. A tale which, however diſcredited by the preſent age, was leſs doubted and I fear much better known, propagated no doubt with much more earneſtneſs, about the year 1590, than were the truths of that goſpel for which St. Francis was willing to renounce, in a truly literal ſenſe, this world with all its corruptions and offences.

TO BRANDISH, TO FLOURISH WEAPONS ABOUT.

VERBS denoting mean actions of pretended valour, which only tend to make the actor ridiculous; at leaſt they are ſo accepted in

in familiar and common chat: in poetry the firſt word has a ſerious ſenſe enough:

He BRANDISH'D high his ſteel———

Yet it is even there very near to a ludicrous image, and muſt be uſed cautiouſly or all will laugh; it is ſo cloſely connected in affinity with what we call VAPOURING and FLOURISHING, in order to obtain an ill-deſerved character among our companions for

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BRAVERY, VALOUR, FEARLESSNESS, FORTITUDE, INTREPIDITY AND COURAGE.

OF theſe glorious qualities who is there would not delight to diſcriminate the different features, and trace the near approaches to ſynonymy? as the ſix brothers are indeed

wonderfully alike, though not eſſentially the ſame; as Ovid ſays,

Facies non omnibus una,
Nec diverſa tamen qualem decet eſſe ſororum.

And here converſation comes in to fix the rule: for if foreigners, when they ſee a ſea-boy mount the maſt in a hard gale, attentive to his duty and reckleſs of the ſtorm, ſay he is a man of VALOUR, they miſtake the phraſe; and muſt begin to learn from cuſtom, more than ſcience, perhaps, to call him (as he certainly is) a BRAVE little fellow. When told too of lord Peterborough, that he endured the painful operation of lithotomy without ſhrinking or fainting, having previouſly ſtipulated that he ſhould not be bound; and that though free he never impeded the ſurgeons, but turned by their direction to receive each pang they were obliged to inflict we muſt remember that the

the virtue he then diſplayed was FORTITUDE, not BRAVERY:—while an agile rope-dancer, and thoſe light active fellows that vault through a hoop ſet on fire, or fly over eight horſes' backs and one rider, for five ſhillings a night, are mere inſtances of FEARLESSNESS growing out of habit, and acquaintance with that mode of exerting it. How they would face danger in any other ſhape I know not, but true COURAGE deſpiſes it in all: and though marſhal Turenne might perhaps have been laughed at by a modern glazier's apprentice, were he ſet to clean a two pair of ſtairs window, outſide upon a tottering board, as may be frequently ſeen in the city of London—Cæſar would have been laughed at only for his awkwardneſs, I truſt, for fear ſeemed to find no place in the heart of Cæſar.

Great Julius, on the mountain bred,
A flock, perhaps, or herd had led;

He

He who control'd the world had been
But the beſt wreſtler on the green,

ſays Waller: yet he would have been the *firſt* and *beſt* in every ſituation, I doubt not. While ſuch however is the value of words, that they alone give well proportioned praiſe to heroes and to martyrs, let no one ſay ſynonymy is of ſmall importance. Examples, meantime, of firm and patient ſufferance may be found equal even to the moſt raiſed expectation among the female ſex, and that among women moſt delicately bred too; witneſs Mary queen of Scots and Anna Boleyn, who both met death in his moſt dreadful form, perhaps, with unabated FORTITUDE, though neither of them would probably have ſhewn COURAGE in a battle, or have been able to look without evident marks of terror in their countenances upon thoſe acts of INTREPIDITY often diſplayed in war.

Heaven,

Heaven, when its hand pour'd ſoftneſs on our limbs,
Unfit for toils, and poliſh'd into weakneſs,
Made paſſive FORTITUDE the praiſe of woman.

Yet is this quality, however eſtimable, only a ſingle ingredient among the reſt; which, joined together, compoſe a character of perfect COURAGE:—while BRAVERY may be daily found among the coarſeſt mortals, among brutes; for never yet did modern pugiliſt or Roman gladiator go beyond a high bred game-cock, braveſt of terreſtrial animals! in that undaunted power of reſiſtance and ſelf-defence, that pertinaciouſneſs of attack, and reſolution never to yield, which conſtitutes real BRAVERY. VALOUR, poſitively ſo called, differs from all theſe, I think, but leaſt from this laſt named energy: it is confeſſedly ſought in its proper place, the field; and whilſt I ſhould be tempted to give the Spartan Boy or London 'Prentice as inſtances of ſturdy BRAVERY, Charles of Sweden ſhould remain my example of heroic

VALOUR.

VALOUR. When hopeleſs and even careleſs of ſucceſs, he fought againſt fire and ſword to defend his intrenchments at Bender, 'twas thirſt of fame inſpired his frantic VALOUR. When Iſadas the Lacedæmonian, ſtarting from his bath at ſound of the warrior-trumpet, ruſhed naked againſt an armed force of well-diſciplined troops, and mowed down multitudes in his fit of glorious phrenſy, ſuch VALOUR forced a ſtatue from his country, while its government with equal juſtice puniſhed his contempt of decorum. "Riſe thou in thy ſtrength, thou mighty man of VALOUR," cries the angel to Gideon, the Iſraelitiſh hero: and one annexes no other idea than that of VALOUR to the fictitious knights of the twelfth century, Amadis de Gaul or Belianis of Greece, who killed dragons, reſcued damſels, &c.—whilſt INTREPIDITY is a quality of the *mind*. Yet even that fervour of a gallant ſoul, by which Sir Edward Hawke was happily impelled to at-

tack and vanquiſh far ſuperior force, 'mid riſing tempeſts, falling darkneſs, and the juſt terror of experienced mariners, a lee-ſhore;—that generous, that magnanimous ſentiment which prompted the prince of Orange, in his early years, to oppoſe the conqueſts of Louis Quatorze, project the drowning his whole country to ſave her from invaſion; promiſing to open her ſluices by degrees, and lay his own little body in the laſt dyke;—this nobleneſs of nature, this ſpirit of INTREPIDITY, muſt yet be ſeconded by a power of invention, a coolneſs of reſolution, an unwearied temper to perſiſt in each greatly-formed deſign, before we can venture any mortal man as a right example of *perfect*, *genuine*, and *uncontrovertible* COURAGE.

To this diſtinguiſhed honour, however, great as it is, John duke of Marlborough, Frederic the Third, king of Pruſſia, and far beyond them both the firſt Roman Cæſar, purchaſed

purchaſed the juſt pretenſion—by a ſeries of years ſpent in continual alarm, danger in *every* ſhape, and contempt of it on every occaſion. Tedious though active hours paſſed in perpetual wars; long habits of a camp, with all its train of certain, its conſtant preparation for uncertain, evils; well tried and habitual FEARLESSNESS of accidents; FORTITUDE to ſupport ill health and pain, even equal to that VALOUR with which that general often tempted perilous ſituations—compoſe the life and character of immortal Julius, whoſe perſonal BRAVERY during the execution of his great deſigns, failed not to ſecond with reſiſtleſs power the INTREPIDITY with which his ſoul had conceived them; leaving thus, by a ſteady yet animated COURAGE, an example which two or three men alone have been found able to follow (and that at a diſtance) for eighteen hundred years.

BROILS, QUARRELS, CONTESTS, TUMULTS, INSURRECTIONS.

"THIS will grow to a BROIL anon," ſays Mrs. Quickly, when Piſtol ſtrikes out a quarrel at her houſe all about nothing. So true is it that a CONTEST is loweſt on the ſcale of this ſtormy catalogue, which may however warm up into a QUARREL, and that folly end in a petty BROIL, or BRAWL, which means nearly the ſame thing, if half a dozen more hot-headed fellows engage in it. This laſt is chiefly a word ſignifying diſputes among coarſe *women*,

Who ſcold and BRAWL both night and day,

as the ſong ſays of them. Both words derive from the obſolete French *brauler*, or the modern *ſe brouiller*; and it is devoutly to be wiſhed

wiſhed that all the ſynonymy belonging to it may for ever keep in Paris, and among her poiſſardes—not infecting with any diſpoſition towards ſuch meanneſs and ſcurrility her peaceful neighbours.

BROOD, CLUTCH, PROGENY OF FEATHERED ANIMALS.

IT is diſtreſſing enough to foreigners when they find us arbitrarily calling the young domeſtic fowl which follow a turkey a fine BROOD, when we talked but two minutes before of a CLUTCH of chickens, and perhaps cry out in the next breath, Here's a *flock* of young geeſe on this water! The firſt of theſe words however muſt be their decided choice; as in ſaying *that* they cannot

not be wrong: the laſt word does not ſtrictly allude to the goſlings, but means the number all together; and the ſecond word is only uſed from the trick a hen has to herſelf almoſt, of calling her little ones ſo *cloſely* round her in times of danger, that you may CLUTCH or make a handful of them, as we ſay. Mr. Addiſon, who was more an elegant author than good naturaliſt, teaches them in his Spectators to ſay a BROOD of ducks, when he expreſſes his admiration of the providence by which all the works of heaven are governed; and he is the beſt language maſter: though that very paper betrays the little ſkill with which he looked on ſuch matters in a thouſand inſtances.

BROOK, RIVULET, STREAM, RIVER,

ARE much in the ſame manner ſynonymous, ſo far as relates to poetical uſe, &c. but Mr. Locke ſhews us how to ſeparate them in converſation, and how they really ſeparate by nature, when he tells us that "SPRINGS make little RIVULETS, and theſe united form BROOKS; which coming forward in STREAMS, compoſe great RIVERS that run into the ſea." Doctor Johnſon, whoſe ideas of any thing not poſitively large were ever mingled with contempt, aſked of one of our ſharp currents in North Wales —Has this BROOK e'er a name? and received for anſwer—Why, dear Sir, this is the RIVER Uſtrad.—Let us, ſaid he, turning to his friend, jump over it directly, and ſhew them how an *Engliſhman* ſhould treat a *Welch* RIVER.

TO

TO BUSTLE, TO BE BUSY, TO BE EMPLOYED or STIRRING, TO BE NOTABLE.

THESE all ſeem female qualifications, or at higheſt—commercial ones. A NOTABLE woman, ſay we, is of admirable utility in a ſmall ſhop of quick trade, and numerous cuſtomers: ſuch a one will BUSTLE better through life than her huſband, and be STIRRING earlier in a morning, becauſe ſhe is not like him tempted to drink over night: her BUSY fingers ever EMPLOYED will find time to work even while ſhe ſits behind the counter, if ſhe has in her that true ſpirit of houſewifery which diſtinguiſhes the female ſex: for whilſt men think with our great Lord Bacon (at leaſt in general) that riches are for ſpending, and ſpending is for honour, women for the moſt part conſider riches as good for mere accumulation and ſaving. The merchant therefore

ſays, Riches having wings to fly away, we will ſend ſome flying forth to fetch in others—while his wife, when ſuffered to preſide in ſuch matters, makes haſte to clip the feathers, and depends on parſimony rather than hazard for future proviſion of wealth. This temper therefore, though deſtructive in commerce's extenſive ſchemes, is yet excellent in the petty paths of a lucrative life; and ſuch women are not difficult to find in London or Amſterdam.

CALM, SERENE, TRANQUIL, PEACEFUL, QUIET, STILL.

MR. ADDISON has been cenſured, and not unjuſtly, for giving the two firſt epithets to his angel—

Calm and ſerene he drives the furious blaſt—

becauſe,

becauſe, ſays the critick, thoſe words being ſtrictly ſynonymous, the poet has in this too much celebrated ſimile been guilty of unpardonable tautology—yet are the words merely miſapplied, or rather applied unluckily than ill—for if in far inferior verſes you ſhould read that

When CALM the winds, SERENE the ſky,
Our thoughts enjoy TRANQUILLITY:
Thro' the STILL hours when PEACEFUL night
Does man to QUIET reſt invite—

we ſhould diſcover in theſe lines, however flat and inſipid, no glaring fault of the ſame kind, although their brevity brings all the acceſſory words crowding together.—Perhaps indeed as adverbs they may have a cloſer affinity—yet I ſee no reaſon for it: to uſe them as adjectives ſeems the more obvious ſenſe, and then they harmonize well enough.

in theſe days will dare to wiſh a window before his breaſt, as that old Roman did who deſired every paſſer-by might witneſs his moſt ſecret thoughts? Such OPENNESS of temper would ruin all our friendſhips, ſince 'twere no prudence to confide in him who profeſſes total UNRESERVEDNESS; and although diſguiſe is mean, we muſt own that nakedneſs is no leſs indecent: and with perfect INGENUITY do I confeſs my perſuaſion, that thoſe who harangue loudeſt and longeſt in praiſe of bold SINCERITY deſire more frequently to *practiſe* than *endure* it; to be upheld in their privileges of preſcribing to their neighbours, and of dealing out blame with more ſincere than tender kindneſs, rather than feel any wiſh to be told their own faults, and profit by the information.

CHOLERICK, PASSIONATE, IRASCIBLE, INDIGNANT, ANGRY, WRATHFUL, VIOLENT, HASTY, TESTY, PEEVISH, FRETFUL.

OF theſe unpleaſing words ſome are ſynonymous to each other and ſome are not: the firſt is the leaſt I think, the ſecond moſt in uſe. A man merely of a HASTY temper is often termed PASSIONATE, though that quality implies a mind little under its own controul upon any occaſion; and people eaſily endure to have their neighbours give them a character for being PASSIONATE, when in my acceptation of the word they are nothing leſs. An IRASCIBLE diſpoſition is often attributed to nations, or to diſtricts. Natives of Wales are juſtly charged with promptitude to ſudden reſentment,

ment, while the Portugueſe have been obſerved coolly to ſtudy for a moment of future revenge; and I have myſelf heard General Paoli praiſe a Corſican for having profeſſed himſelf contented to die, could he in *his* laſt pangs be gratified with ſeeing his *enemy's agonizing grin:* that was the very phraſe. CHOLERICK has, by frequent adaptation to ludicrous characters on the ſtage, contracted ſomewhat of comical, that excites laughter merely by pronouncing it:—ſo in a ſmaller degree does TESTY too, which idea the fancy feels ever diſpoſed to connect I think with old age, and ſnappiſh though toothleſs ill-humour; whilſt the word PEEVISH beſt expreſſes female frowardneſs, and delicacy worn too thin to endure the handling. ANGRY has a much more enlarged ſignification. We ſay an ANGRY father, an ANGRY ſky, an ANGRY viper, or an ANGRY wound: but FRETFUL is with moſt propriety attributed to feeble infancy, or helpleſs

leſs ſickneſs—when the weak though painful cry for aſſiſtance is ill underſtood, or brutally neglected.

INDIGNANT meantime derives from a higher ſtock, and feels a wicked world as 'twere *unworthy* of its favour. Jugurtha was INDIGNANT when he contemplated the venality of Rome, and Juvenal INDIGNANTLY ſatirizes her groſſer vices. Cato's great ſoul, INDIGNANT of the age he lived in, left the earth as fable ſuppoſes Aſtræa to have done: he died of INDIGNATION. Let not meanwhile a common mortal of theſe common times fancy himſelf privileged to imitate ſuch examples; or heat up a temper naturally CHOLERICK into ſtudied VIOLENCE for ſmall offences, and call himſelf INDIGNANT; leſt though he fright his wife perhaps, and haraſs his ſervants, as the Rambler ſays—the reſt of the world will juſt look on and laugh;—till the petty *chagrin* which firſt agitated

his ANGER—though apparently derived from an Italian word *ſciagurina*, meaning a ſlight misfortune—end in ſerious diſadvantage, and open mortification.—But 'tis time to call in the word of all our ſynonymy moſt grave and ſolemn, while WRATHFUL really ſeems as if ſet apart in our language to repreſent and deſcribe nothing leſs than Almighty Power offended:—'tis therefore ſeldom uſed except on occaſions when we conclude the WRATHFUL Deity diſpoſed to puniſh finful man for ſo long inſulting his endurance of their guilt and folly.

CIRCUMSTANCES, ADJUNCTS TO A FACT, APPENDANTS,

ARE very nearly if not completely ſynonymous; yet has the firſt of theſe words in common converſation ſo ſwallowed up the

the other two, as to render them unheard of and forgotten—beſides increaſing and enlarging its own conſequence in our language, ſo as to take up more room than was originally allotted to its occupation. CIRCUMSTANCES are only thoſe adventitious minutiæ which *ſurround* a fact, as a glance upon the etymology will ſoon convince us. You cannot accuſe a man of murder without knowledge of the CIRCUMSTANCES, ſay we—and truly—for there is no knowing how any action ſtands *relatively*, till the CIRCUMSTANCES to which it *relates* have been examined. All this is well. Commercial phraſeology however, extending the influence of this ſubſtantive, pronounces a man rich or poor according to his CIRCUMSTANCES. Nor is this *very* wrong, becauſe opulence will attract agreeable APPENDANTS round a perſon, who is now by a ſtrained metaphor ſaid to be in *eaſy circumſtances*—a ſilly adjective for thoſe who know

know not that they uſe it becauſe the French have a way of calling competence *les coudes franches*, eaſy-elbowed;—able to move in ſhort,—contraſted againſt *genée*. Our news-paper dialect meantime improving this perverſeneſs into downright abſurdity, tells us that the miniſter is unlikely to hold his poſt *under* the preſent CIRCUMSTANCES—a phraſe very difficult to comprehend—ſince however he may be ſaid to lie *under* heavy cenſure as *under* the rod if you will; a man cannot lie *under* CIRCUMSTANCES, becauſe they are ſure to ſtand *around* him, whatever be his ſituation in life or death, for ſo their very name implies.

ADJUNCTS are ſcarce named now but by Logicians in the ſchools; they hold the ſame rank as Civilians' ACCESSORIA.

CLEAR,

CLEAR, PELLUCID, TRANSPARENT.

THESE when applied to water are adjectives ſtrictly ſynonymous: the German rivers have juſt title to them all, but we muſt uſe only the firſt if ſpeaking of air or weather. Deſcribing the Elector of Saxony's famous diamond indeed, every epithet expreſſive of perfection might be introduced: ſuffice it to obſerve, that this beautiful produce of nature, in ſize equal to the ſtone of a common apricot, is ſingularly CLEAR, and of the moſt PELLUCID whiteneſs; and that being ſet TRANSPARENT, its peculiar brilliancy, and freedom from flaws, is the more eaſily diſtinguiſhed and admired.

CLERGY, PRIESTHOOD, BODY OF ECCLESIASTICS.

WORDS differing I think chiefly in their application. We ſay the Jewiſh or Egyptian PRIESTHOOD, the Romiſh or Anglican CLERGY; and we call the Proteſtant Diſſenting Teachers a BODY of ECCLESIASTICS, with ſomewhat leſs propriety, becauſe they for the moſt part having *no church* ſhould rather be termed paſtors, who feed their flock erratick on the hills, forbearing the fold of the ſhepherd. Meantime, as Atterbury ſays, this claſs of mankind has in all nations, all religions, and all ſects, been ever eſteemed highly venerable; and ſo did God perſonally among his own peculiar people protect thoſe ſet apart by himſelf for his own ſervice, that the moſt dreadful judgments were moſt ſuddenly

ſuddenly hurled againſt thoſe who under the Jewiſh theocracy diſputed the authority, or inſulted the office of PRIESTHOOD. Nadab and Abihu died in the temple's porch for the laſt-named offence; and Miriam ſiſter to Moſes was covered with a leproſy for the firſt. Korah, Dathan, and Abiram, princes of great dignity among their kinsfolk, were ſwallowed up alive by an immediate diſruption of the earth under their tents, at the doors of which they ſtood defying that vengeance which they thought more diſtant. Nor does the learned Humphrey Prideaux ſcruple to aſſert, that the groſs and unauthorized, and brutal inſult committed by Cambyſes on even the Ægyptian PRIESTHOOD though heatheniſh, was puniſhed by Heaven in an exemplary manner, when returning home after his vexatious diſappointments his ſword ſlipped the ſcabbard, and wounding the great artery of the thigh cauſed his death preciſely

as

as he had intentionally deſtroyed by a ſtab in the ſame part, the helpleſs object of Ægypt's adoration. Certain it is, that the Chriſtian Apoſtle enjoins us to give no offence either to Jew or Gentile, and above all to any *church of God.* Whether Cambyſes was bound by laws publiſhed ſo long after his death, we have a right to doubt; but no one has a right to doubt whether the till-now unheard-of inſults and cruelties practiſed on the Chriſtian CLERGY in France are juſt objects of Heaven's vengeance, nor can any one imagine that God will ſuffer to paſs unpuniſhed impieties of ſo horrible a nature. "Religion and Society," ſays the great author of the Alliance between Church and State, "are ſo connected, that as in beginning of things Society ſupports Religion by the appointment of a BODY of ECCLESIASTICS appropriated to church ſervice; ſo towards the end you ſhall ſee Religion in her turn ſupporting Society, which

on her removal will drop all to pieces;" and ſo the event has proved. The democratic Frenchmen fell upon their CLERGY firſt, and, by the rapid ſtrides made ſince their firſt attack, have ſhown mankind that, to inſult the perſons and deſpiſe the office of their paſtors, is only a firſt ſtep towards the denial of his authority who firſt appointed them;—and although Religion by the warmth of ſome ſoils may be ſomewhat run to ſeed, wo to the daring hand that is ſtretched forth to pluck it up! Whenever a Church falls, the State which neglects to maintain its venerable dignity, and I will add its decent ſplendour too, which niggardly withholds the fruit of the vine from him who labours in the vineyard, and meanly tries to ſtarve its true ally, deſerves the diſtreſſes which ſoon will fall upon it, and join in mutual ruin what ought to have been connected in happineſs and power. For as the State puniſhes deviation from the

rule

rule of right as *crimes* only, not as ſins; it ſtands in need of aſſiſtance from the Church to correct ſinful actions which are overlooked by the civil tribunal, though highly pernicious to ſociety: and hence may be deduced the end and uſe of our Spiritual and Eccleſiaſtical Courts; ſuch as thoſe acting under the Primate, and called the *Prerogative* Courts for that very reaſon, becauſe it was the State which firſt having ſought alliance with the Church, is now bound to protect it; for together they muſt ſtand or fall; and our intereſt as well as duty is concerned in defending that hierarchy and well-ordered gradation, which when once touched by ſacrilegious rapacity—we ſee what follows.

That the Romiſh Church may be, as all human inſtitutions are, in ſome degree and in ſome points erroneous, can afford no excuſe to its deſtroyers; they diſpute no dogma, they underſtand not the nature of any

fault in its opinions; they ſeize a helpleſs prey as does the vulture, without conſidering whether the bird is, as the fanciers call it, of *the true feather*:—ſufficient temptation is to them its glowing plumage and delicious flavour; nor can its conſecration to ſacred uſe preſerve it from violation—

> Peaſants tread
> Upon the necks of nobles: low are laid
> The reverend *croſier* and the holy *mitre*,
> And deſolation covers all their land.

Far from our happy iſland may Heaven avert ſuch crimes and ſuch calamities! and may we by our tenderneſs towards our Chriſtian brethren, the ſuffering CLERGY of a neighbouring kingdom, ſhow ourſelves in ſome meaſure deſerving the honour of contributing to reſtore their Church to order, and maintain our own!

CLEVER, DEXTROUS, SKILFUL.

TO which might be added another pretty word well taken into our language without alteration of ſpelling, and called *adroit*. This adjective ſhould not have been omitted on the liſt, as it will be very ſuitable to foreigners, and leſs approaching to vulgarity than CLEVER, which if applied to things high or ſerious, frights one. We ſay, The miniſter managed ADROITLY in procuring men eminently SKILFUL in the art of engineering, and equally DEXTROUS in the manual uſe of ſuch machines;—for let a fellow be as CLEVER as he can, without practice no perſon will arrive at being neat-handed and DEXTROUS about any thing, leaſt of all in matters where complicated machinery is in queſtion: I have therefore little opinion of thoſe contrivances and

modern inventions to prevent fire or thieves; particularly a piece of workmanſhip once ſhewn me of a ladder and fire engine combined, which alternately prevented the operation of each other.—Few things indeed are more offenſive than thoſe futile, and half impracticable devices to ſnuff a candle after ſome new method; by which tricks CLEVER fellows however are SKILFUL enough to get money from neighbours more rich than wiſe, who like the lady in Young's Satires

> To eat their breakfaſts will project a ſcheme,
> Nor take their tea without a ſtratagem;

to the contriving of which we will leave them, and paſs on to

CLOSE,

CLOSE, SECRET, PRIVATE.

AND here, inſtructed by Sir Francis Bacon, we might eaſily bring in this ſynonymy to illuſtrate the character of Henry the Seventh of England, who although a juſt man and eminently conſtant in his friendſhips, was ſo CLOSE, that even thoſe who were admitted to paſs PRIVATE hours with him never knew any thing of his SECRET counſels, or could pretend his future intentions even to gueſs at.

Such a man is beſt repreſented by one who walking with a dark lanthorn in the night, contrives to throw the light on his companions, and diſcovers their faces while his own keeps hid:—we muſt not ſuffer foreigners however to think the adverbs are exactly ſynonymous. CLOSE is an epithet they will often have opportunity to give

our atmoſphere here in Britain; the other two would be ridiculous: the PRIVATE drawer of an eſcritoire too muſt be ſhut CLOSE we will add, or all the papers there, perhaps containing SECRET intelligence, will be diſcovered and expoſed.

CLOSE, COVETOUS, AVARICIOUS, STINGY; PARSIMONIOUS, NEAR, NIGGARDLY, PENURIOUS.

THE firſt and fourth upon this hateful liſt are ſtrictly ſynonymous, and STINGY is a mean word: CLOSE ſhould be uſed inſtead on't. The other terms are often confounded too, though the qualities differ exceedingly. The laſt-named prince was eminently PARSIMONIOUS even of his people's money, while his rejection of America's treaſure proves him by no means AVARICIOUS;

CIOUS :—but Catiline, *alieni appetens, ſui profuſus*, was a COVETOUS character, though delighting in expenſive diſſipation. Of all ſovereigns Galba ſeems to have been moſt CLOSE and NEAR—NIGGARDLY in giving, and in ſpending PENURIOUS: the reaſon was probably becauſe he came late into the poſſeſſion of wealth, and was afraid to part with what he had ſo lately obtained. Nothing loſes reſpect from intimacy ſo completely as riches. A gameſter never regards that which he ſees changing hands ſo conſtantly :—his wiſh for money is but to *play* with it, no care for what it purchaſes diſturbs him, the houſe of a gameſter is diſordered like his mind: but no man is more willing to let it glide through his fingers; and if even his wife will watch him home after a winning day, ſhe may get a ſhare of the plunder. How different the man who leads by choice a PARSIMONIOUS life in order to beſtow his

ſuperfluities

ſuperfluities upon the poor! Such a character is praiſeworthy in ſight of God and Man, provided he contrives to throw no diſgrace upon his own virtue by an appearance of STINGY CLOSENESS, which offends all people, though it injures none.

COLD, CHILL, BLEAK.

OUR climate affords frequent opportunities for theſe uncomfortable epithets, I fear it will be ſaid. We muſt teach thoſe the uſe of words, who are unaccuſtomed to their neceſſity:—yet when I ſaw the poor at Milan running about the ſtreets with a little pipkin hung at their arm with fire in it, to hold their BLEAK blue noſes over for fear they ſhould drop off with the COLD almoſt, I thought our own London not quite ſo *ſtarving* a place: however, the long winters there

there do give a CHILL to the blood, which natives of a warmer country are apt to think never gets thawed till May. *Their* froſts are ſharp, but ſhort; and the ſituations of their towns ſomehow have not a BLEAK appearance as in Germany, although one Bavarian foreſt would furniſh Italy with wood for I gueſs not how many years. In England if a province is not richly clothed with plantations, we think ourſelves undone; while the boaſted ſituation of Naples is ſurpriſingly denuded:—but we, following the direction of Mr. Pope, *conſult the genius of the place in all*, and ſecure from Dalkeith and Hopetoun Houſe all thoſe diſagreeable circumſtances which foreigners might naturally expect from a northern latitude. Britiſh induſtry gives an air of convenience, nay of ſnugneſs, even to the COLDEST ſcenes of life; and when I ſaw a bright ſun gild the lawn before Inverary Caſtle, where fourſcore hay-makers

enlivened

enlivened the place with their ſongs, while they adorned it by their labours—roſes blooming in the garden, fiſh caught that moment from the lake, and ſtrawberries preſented to us at the inn, that we might eat them at our leiſure in the chaiſe—I regretted very little the heats of a ſtronger coloured climate.

COMMERCE, TRADE, TRAFFICK, BUSINESS,

ARE nearly ſynonymous certainly, and uſed each for other upon all great occaſions. England may with propriety be ſaid to have any or all of theſe—COMMERCE, TRADE, TRAFFICK, or BUSINESS—with thoſe other nations among whom and herſelf there is kept a perpetual intercourſe. Yet common converſation ſhews us the ſhading *thus*: when one obſerves that people in BUSINESS take

take a juſt and rational intereſt in what concerns the ſtate of COMMERCE in Great Britain, where the admirable roads, navigable canals, and other works of immenſe coſt and labour, have ſo facilitated internal communication of one city or town with another, that as much benefit has in theſe late years accrued to petty TRAFFICK, as to TRADE in general. Such are the advantages of mercantile people taking a ſhare in the conduct of a ſtate, which ſmall in itſelf owes much of its dignity to the extenſiveneſs of its COMMERCE. For it is this firſt word that includes all the reſt, and ſerves as tranſcendental, when we affirm that COMMERCE alone will produce ſomewhat of democratic manners, and diſſeminate principles of real liberty throughout a nation; becauſe no man will TRADE for what he cannot appropriate, or turn to purpoſes of exaltation in his own happy country: yet that democracy will as ſurely produce COMMERCE in a widely

ſpreading

ading continental empire, may reaſonably
ubted. French philoſophy has urged
l, and Europe will ſoon ſee the reſult
experiments. Let it confirm the old
verb *Quod ſis eſſe velis*, and ſtop the pro-
s of further innovation.

e word in queſtion was originally ac-
ed on the laſt ſyllable, at leaſt when
participially:

er looks COMMERCING with the ſkies,
n.

CRIME, SIN, AND VICE,

ARE by no means ſtrictly ſynonymous; for although there are too many actions which include them all, yet are the words ſtill in their natures ſeparate. The firſt alluding to our human laws, expreſſes a breach

made

made in ſocial ties, and the neceſſary compacts between man and man. The ſecond implies offence againſt God; and the laſt a depravation of the will increaſed by indulgence into groſs enormity. Thus forgery is a CRIME, for example; infidelity a SIN; and gaming a VICE: while

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CRIMINAL, SINFUL, VICIOUS.

FOLLOW their principals ſo cloſely, that even a newly arrived foreigner is ſcarcely in danger of ſaying "There goes a SINFUL man to be hanged," inſtead of a CRIMINAL; when a fellow is juſtly ſuffering death by the law, for having made falſe draughts upon a banker: nor can ſuch a ſtranger live in London even a week, I fear, without being led to call that conduct merely SINFUL, which carries our unwary youth to ſpouting-clubs

clubs and nocturnal aſſemblies, where blaſphemous opinions nightly ſported with impunity ſoon adduce a mode of behaviour ſuch as might be expected from ſuch tenets, although the propagation of them is not held CRIMINAL by the ſtate, till by dint of frequenting ſuch receptacles of corruption—thoſe neſts of villany and ſeminaries of evil, called by courteſy philoſophical meetings and ſocieties for diſputation—the ſoul, as Milton ſays, imbodies and imbrutes, till man contrives at laſt to ſtupefy even the ſenſe of fear, and ſoon incurs by ſome nefarious deed not only future puniſhment from God, but immediate vengeance for violated laws; when having begun a VICIOUS courſe of life, and not being contented to lead a SINFUL one, he becomes a CRIMINAL at laſt, and dies with pain and with diſgrace. Let every gay fellow recollect beſide, that though to be called VICIOUS ſcarce offends him, *that* is the only epithet among the three which can without impro-

impropriety be beſtowed on brutes. We ſay popularly a VICIOUS horſe, a VICIOUS bull, &c.—the others would not do.

CROSS, UNLUCKY, VEXATIOUS, PERVERSE.

THESE, though each have meanings appropriated ſingly to themſelves, are nearly ſynonymous when applied to accidents alone. It was UNLUCKY (ſay we) to be denied by one's ſervants when a friend knocked at the door with whom I happened to have ſerious buſineſs, to whom I had already ſolid obligations, and whoſe viſit I had requeſted might be made on that particular day for my own convenience. Things will draw CROSS ſometimes, but this was a caſe peculiarly VEXATIOUS; and I have ſeldom been more provoked or mortified than I once was by this PERVERSE accident.

TO CROSS, TO THWART, TO OBSTRUCT, TO EMBARRASS, TO HINDER.

"*EVERMORE* CROST *and* CROST! *nothing but* CROST!" ſays Petruchio when no one dared CROSS him: a common diſpoſition enough in thoſe who have had their own way till they feel more diſpoſed to interpoſe obſtruction in the ſchemes of others, than to ſuffer any impediments to their own. For preventing this depravity of mind nurtured by long indulgence, a little roughneſs from the playfellow in early youth might eaſily ſuffice; or elſe a little reflection in our riper years. Yet ſome inſtructors of mankind have found, that to cure this complaint 'tis neceſſary above all to CROSS people in their infancy by perpetually THWARTING their intents, OBSTRUCTING their little projects for petty amuſement, and contriving inceſ-

inceſſantly to HINDER enjoyments not in themſelves irregular, and EMBARRASS deſigns not evil in their own natures. Though this be eſteemed however by ſome wiſe people a good and reaſonable mode of education, my head upon the matureſt deliberation condemns the principle as erroneous, while my heart rejects the practice as tyrannical.

CRUEL, SEVERE, HARSH, TYRANNICAL.

ARE words ſo odious to every ear, particularly an Engliſh one, and convey ſuch ſimilar though not ſynonymous ideas of behaviour, ill adapted to human nature, repugnant to reaſon, and above all things contrary to the ſpirit of our meek religion, which, far from inflicting injuries, ſcruples even to reſent them—that 'tis painful to

paſs through the lines recording ſuch qualities. Never indeed was there a time when tyranny was ſo proteſted againſt: but 'tis the tyranny of princes only that ſeems to have offended this enquiring age: towards *their* ſacred perſons every HARSH meaſure has been adopted, every CRUEL indignity exerted. Impriſonment has been rendered more SEVERE by ſtudied barbarities in thoſe very mortals who deſtroyed the Baſtille; while the feelings of nature have been TYRANNICALLY ſported with, by thoſe who reject every other tie of humanity as adſcititious uſurpation. Irene the CRUEL, who reigned empreſs of the eaſt when France firſt inſtituted her twelve peers, and aſſiſted by the duke of Spoleto ſtopped her conqueſts in Italy—Irene the CRUEL, who urged the murder of a thouſand men in one night, would not have been treated with as much roughneſs, had ſhe been taken priſoner in the battle, as the daughter of Auſtria has ſuf-

fered within theſe laſt two years—ſufferings that make tragedy a ſport for babes. Nor is it neceſſary to be a king if man has a mind to be TYRANNICAL: nor will even the example of unfeeling France hinder the HARSH ſpirit from diſcovering its intents even in a country eminent for juſtice, for gentleneſs, for compaſſion, ſhewn even to our open enemies, even to our *private* ones, though known for ſuch. Yet *here* perhaps might now and then be found a father capable of feigning bankruptcy in order to drive his daughter into a match ſhe hates; and, taking advantage of her tenderneſs towards *him*, hurry her to laſting ruin. Or is a brother, an Engliſh brother, difficult to be found, who having diſſipated in vicious pleaſures his poor ſiſter's fortune, hinders her from obtaining the huſband of her choice, and leaves her unprotected on the mercy of mankind? How ſeldom can kings be as CRUEL? The faſhionable fop too, the hard-hearted ſon,

that bets mad wagers on the life of a fond mother who gave up half her jointure to increaſe his income, and ſets, or runs her, as the modiſh phraſe is, againſt his gay companion's tabby cat, for a frolic! Or ſhall we turn our eyes to diſtant provinces? where the country gentleman, jealous of his privileges, HARSHLY condemns ſome hapleſs poacher to priſon or to exile—and all for what? for having knocked a helpleſs hare down, as ſhe ſat temptingly ſtill perhaps between the furrows, and carried her home for wife and children's dinner. And is not that SEVERE in him who argues ſo for liberty in parliament? But Shakeſpeare ſaid long ſince, that

> Man, vile man, dreſt in a little brief authority,
> Plays ſuch fantaſtic tricks before high Heav'n,
> As makes the angels weep.

And Hayley tells us how the modern Patriot acts,

> When ſoon at night by tranſmutation rare
> He turns a Tory in his elbow chair.

TO

TO CRUSH, TO OVERWHELM, TO RUIN,

ARE nearly if not ſtrictly ſynonymous, and imply a fall of ſome immenſe weight, whether liquid or ſolid, on the unlucky creature CRUSHED, OVERWHELMED and RUINED by the blow. Upon theſe principles we are however led againſt our will to diſapprove the uſe of this metaphor by Mr. Gray, who breaks out in the beginning of his beautiful ode

RUIN *ſeize* thee, ruthleſs King!

for it is the quality of RUIN to CRUSH, not ſeize. Famine may be well ſaid to *ſeize* a man, for the purpoſe of devouring—as a hungry wolf or tiger; but the elephant CRUSHES his antagoniſt with his weight. When an old caſtle crumbles by time, and totters to its fall, how are the neighbouring fields

OVERWHELMED! how ſits the ſad owl hooting among the wrecks of RUINED greatneſs! When a gallant ſhip ſplits with the weight of waters on her boſom—how ſtands the mariner aſtoniſhed at ſuch RUIN! how is the ſtouteſt heart appalled! the livelieſt hopes CRUSHED! the moſt aſpiring courage OVERWHELMED! when the faithleſs element on which laſt night ſhe conquered a powerful rival, now vindicating her own ſuperior dignity, ſwells with a tempeſt, and treads down among the unfathomable depths of a boiling ocean, the victors and the vanquiſhed.

So periſhed the Centaur, ſo was ſunk the Thunderer; claſped in the arms of Victory, and CRUSHED with all their honours on their head.

TO CRY, TO EXCLAIM,

ARE pretty near ſynonymous in ſome ſenſes certainly; but if a foreigner ſpeaking of the London CRIES called them the EXCLAMATIONS of the City, all would laugh. 'Tis very ſtrange meantime, and to me very unaccountable, that the ſtreets' cries ſhould reſemble each other in all great towns—but ſure I am that *Spaz-camin*, with a canting drawl at the end, ſounds at Milan like our *Sweep ſweep* exactly; and the *Garçon Limonadier* at Paris makes a pert noiſe like our orange-girls in the Pit of Covent Garden, that ſounds preciſely ſimilar. I was walking one day with my own maid in an Italian capital, and turned ſhort on hearing ſounds like thoſe uttered by a London tinker—the man who followed us cried *Caſſerol*, *Caſſerol d'accomodar*—to the tune of his own

own braſs kettle juſt as ours do: and I believe that in a little time, many cities will be more famous for the muſick and frequency of their cries than London; becauſe ſhops there, increaſing daily, nay hourly, take all neceſſity of hawkers quite away—excepting perhaps juſt about the ſuburbs and new-built houſes, where likewiſe ſhops are everlaſtingly breaking forth, and afford people better appearance of choice than can be eaſily carried about by thoſe who CRY them.

TO CRY, TO WEEP,

ARE really and I think completely ſynonymous, only that the laſt verb being always appropriated to ſerious purpoſes, we never ſcarcely uſe it in colloquial and familiar diſcourſe, unleſs ironically—for 'tis as

we

we ſay a tragedy word---and Do not CRY ſo, is the phraſe to children or friends we are deſirous of comforting. Tears have a very powerful effect on young people, and indeed on all thoſe who are new in the world:---but veterans have ſeen them too often to be much affected; and ſince the years 1779 and 80, when I lived a great deal with a lady who could call them up for *her own* pleaſure, and often *did* call them at *my requeſt*, the ſeeing one WEEP has been no proof to me that any thing ſad or ſorrowful had befallen: and perhaps ſome of the ſincereſt tears are ſhed when reading Richardſon's Clariſſa, or ſeeing Siddons in the character of Mrs. Beverley. With regard to real anguiſh of the heart, an old ſufferer WEEPS but little.

Slow-pac'd and ſourer as the ſtorms increaſe,
He makes his bed beneath th' inclement drift;
And ſcorning the complainings of diſtreſs,
Hardens his heart againſt aſſailing want—

like

like Thomſon's Bear, ſo beautifully deſcribed by a poet equally ſkilled in the knowledge of life and of nature. Such reflections however will lead my readers naturally enough on to the next ſynonymes, which are

CYNICAL, SNAPPISH, SNARLING, TAUNTING, SARCASTICK.

AND theſe *curriſh* qualities (for the generous nature of a well-bred dog denies affinity with any ſuch) although the derivation of the firſt word did certainly come from him, are very near if not exactly ſynonymous. Yet I muſt ſay, that the SARCASTIC gentleman who when at club lies cloſe to give his neighbour a *biting* anſwer if he can, will not confeſs himſelf a CYNIC; which in common and corrupt uſe ſeems to imply

ply miſanthropy and diſtance from mankind, rather than ill-humour when among them. The SNAPPISH houſekeeper meanwhile that gives ſhort anſwers to the poor viſitant niece, and TAUNTINGLY notices her low-bred children's groſs avidity for cakes they cannot be ſuppoſed to get at home, ſeems the domeſtick likelieſt to bear rule in the eſtabliſhment of a SNARLING old bachelor, whoſe reviling humour in the laſt ſtage of life drives even his dependent relations from the door, and leaves him in the end a prey to ſtill meaner animals than they—hirelings and ſervants, who knowing well his temper,

> Improve that heady rage with dangerous ſkill,
> And mould his paſſions—till they make his will.

CURIOUS,

CURIOUS, INQUISITIVE, ADDICTED TO ENQUIRY.

THESE adjectives are not ſtrictly ſynonymous in converſation language; their approach towards each other is nearer in books, where the more ſerious ſenſe is adopted. The man indeed who feels as if complimented by being ſtyled a philoſopher ADDICTED TO ENQUIRY, is but little delighted at ſeeing himſelf claſſed among thoſe INQUISITIVE mortals, who are miſerable if any tranſaction however trifling chance to eſcape their ſpirit of petty reſearch, and more CURIOUS than uſeful inveſtigation.—Theſe diligent gentlemen, who make anecdote their ſtudy, and an intimate acquaintance with every body's buſineſs but their own, ſole ſource of their beſt pleaſures in ſociety, are the people we call INQUISITIVE,

TIVE, and in the language of low females GOSSIPERS—a word taken from the ſponſors to a baby at his baptiſm—becauſe much chat is ſuppoſed to be going forward at a chriſtening. INQUISITIVE they certainly muſt be, as to obtain facts of this nature many queſtions muſt be aſked; and he who relies for reception at one houſe, only upon his ſkill at finding what is done at another, will after a ſhort triumph run much hazard I fear of being ſhut out of all.

Scire volunt ſecreta domûs, atque inde timeri.

And who can blame a general indignation felt againſt the ſpies of human kind? Every excellence may be perverted to a defect, nay to a crime, as every food may by ſome proceſs be turned into poiſon; and I have been told that 'tis in the power of chymiſtry to extract a ſpirit from a common loaf of bread ſo acid that coral and even gems

may be diſſolved in it.—Let the man born uſeful and inſipid tremble as he reads; and fear leſt a genius for CURIOUS reſearch, and honeſt enquiry into moral life, may if indulged lead people on degenerating as 'tis further followed into a reſtleſs and INQUISITIVE ſpirit, fatal to others' peace, productive of none to the poſſeſſor. He who attends to characters too much, learns to accommodate his eyes to minute objects, and his mind too: like him who peeps through microſcopes all morning to view the down upon an inſect's wing, while an eagle ſoars over his head unnoticed in the clouds. 'Twas thus the great Lord Verulam ſuffered his ſervants to plunder clients with impunity, while he diverted himſelf with watching the many changes in a thief's complexion, and valued himſelf on knowing, at whatever diſtance, the looks of a creditor, a borrower, a lover or a pimp.

DANGER,

DANGER, PERIL, RISQUE, HAZARD.

DANGER! whoſe limbs of giant mould
No mortal eye can fixed behold,
When forth he ſtalks a hideous form,
Howling amidſt the midnight ſtorm;
Or throws him on the ridgy ſteep
Of ſome looſe hanging rock to ſleep—

can ſcarce be reckoned as ſtrictly ſynonymous with any of the enſuing ſubſtantives, unleſs PERIL, which is a word ſeldom pronounced at all, except upon very ſerious, or wholly ludicrous occaſions. Much of our Engliſh humour conſiſts in taking a heavy word for a light purpoſe; and were a lady to reſiſt a journey to Liſbon, alleging gravely the PERILS of the deep, all would laugh, although the HAZARD is ſurely ſomething. But DANGER and RISQUE are converſation words—the others not;—and that the firſt is

capable of ſublime imagery, and majeſtic loftineſs when uſed in poetry, Collins's fine verſes juſt now quoted are a proof. Subſtitute any of the other words for it, you convert the paſſage into deformity, becauſe they will not, as that does, admit perſonification.

DEFINITION AND DESCRIPTION

COME next, and upon their ſynonymy we did touch lightly in the preface to this book. It is however indiſpenſable that they ſhould be kept apart, a genus and difference being the two eſſential and neceſſary parts of a DEFINITION; for which reaſon we might define the word DEFINITION itſelf to mean the DESCRIPTION of a thing by its genus and difference, becauſe things are much more uſually deſcribed by their adjuncts or cauſes, and thoſe abundantly ſerve for

for popular information. Here too we may ſtop a moment with advantage, to tell our foreign readers, that the moſt awkward and vulgar people commonly deſcribe by cauſes, while eloquent and polite ſpeakers are careful to avoid ſuch groſſneſs; chooſing rather to dwell upon the adjuncts of the thing deſcribed. For example: If we ſpeak of a dejection viſible in the countenance, contorſions of the limbs, with weeping eyes and a violent crying out of the voice, our hearers readily from theſe melancholy ADJUNCTS conclude that we are deſcribing pain; and know that nothing higher than a brutal fellow of the coarſeſt tribe would ſay when he ſaw ſuch effects, that his companion had got a *griper* in his belly—which would be deſcribing pain by its final cauſe. But were we to advertiſe that ſame day how the famous Rough and Tough now upon ſale, ſets two, does three, and quarters four, better than any galloway in the weſt rid-

ing of Yorkſhire, no gentleman or lady, no ſcholar or learned man, would underſtand half as quickly as a jockey or ſtable-keeper, that we were ſpeaking of a good horſe; whom theſe ſame laſt mentioned criticks would recognize with equal promptitude were I to deſcribe him by his final cauſe, and ſay a good *roadſter* at once. Connoiſſeurs think it ſufficient to call certain pictures an Albano or Vandervelde, knowing that on their *efficient* cauſe it is that their proprietor relies for the profit on their diſpoſal: but talking in terms of art is never elegant; and though perſons of faſhion *do* adopt the cant of picture-cleaners, I praiſe them not for it. Every ſailor meantime, and many a landman knows you are deſcribing a ſhip, when you ſpeak of a firſt-rate, or a three-decker I doubt not, though he may not know 'tis by her *formal* cauſe ſhe was deſcribed perhaps: nor will a jolly companion wait the filling of his *glaſs* till he recollects

collects it is ſo named from the *material* cauſe, or the matter of which it is compoſed—although 'tis no incurious or empty ſpeculation to obſerve, that as a DEFINITION can comprehend no more than one thing within the terms of its differentiating DESCRIPTION, ſo it neceſſarily follows that the number of definitions in the world muſt be equal to the number of the differences of things, and that the object or final cauſe of every definition is to ſettle and aſcertain the true and adequate meaning of words and terms, without which it were impoſſible to proceed a ſtep in the great ſcience, or, as logic is juſtly called, *ars bene ratiocinandi.*

DEFORMED, UGLY, HIDEOUS, FRIGHTFUL.

DYER derives the ſecond of theſe unlucky adjectives from *ough* or *cuph*, or goblin, not without reaſon, as it was long written *ougly* in our language. FRIGHTFUL bears much the ſame bad ſenſe, I think.—Goblins are ſtill called *frightening* in the provinces of Lancaſter and Weſtmorland; and the third word upon the liſt, from *hideux* French, is but little ſofter, if at all ſo. DEFORMED has a more poſitive ſignification than the reſt; for we know not how eaſily delicate people may be FRIGHTED, nor how ſmall a portion of UGLINESS will ſuffice to call forth from affectation the cry of HIDEOUS! while hyperbolical talkers have a way of giving theſe rough epithets to many hapleſs perſons, who are in earneſt neither more nor leſs than *plain*; by which I mean to expreſs

preſs a form wholly diveſted of grace, a countenance of coarſe colour and vacant look, with a mien poſſeſſing nó comelineſs; which quality would alone protect them from deſerving even that title, becauſe they would then be *ornamented.* Thoſe however who moſt loudly profeſs being always ſcared when they are not allured, will in another humour be eaſily enough led to confeſs that many an UGLY man or woman are very agreeable, and diſplay ſometimes powers of pleaſing unbeſtowed even on the beautiful; which could ſcarcely happen ſure, were their unfortunate figures and faces *ouph*-like, or terrifying:—it were well then if the Engliſh, who hate hyperbole in general, would forbear to uſe it ſo conſtantly juſt where 'tis moſt offenſive, in magnifying their neighbours' defects. Lord Bacon ſays the DEFORMED people are good to employ in buſineſs, becauſe they have a conſtant ſpur to great actions, that by ſome noble

deed they may reſcue their perſons from contempt: and experience does in ſome ſort prove his aſſertion; many men famous in hiſtory having been of this claſs—the great warriors, above all, as it ſhould ſeem in very contradiction to nature—when Ageſilaus, King William the Third, and Ladiſlaus ſurnamed *Cubitalis*, that pigmy King of Poland, reigned, and fought more victorious battles, as Alexander Gaguinus relates, than all his longer-legged predeceſſors had done. CORPORE PARVUS ERAM, exclaims he—CUBITO VIX ALTIOR, SED TAMEN IN PARVO CORPORE MAGNUS ERAM. Nor is even Sanctity's ſelf free from ſome obligations to deformity—while Ignatius Loyola loſing a limb at the ſiege of Pampelona, and conceiving himſelf no longer fit for wars or attendance on the court, betook himſelf to a mode of living more profitable to his ſoul in the next world, and to his celebrity in this, than that would have been which, had his

his beauty remained, he might have been led to adopt. That DEFORMED perſons are uſually revengeful all will grant; and the Empreſs Sophia had cauſe to repent her inſulting letter to old Narſes, when ſhe adviſing him to return and ſpin with her maids—he replied, "that he would ſpin ſuch a thread as her Majeſty and all her allies would never be able to untwiſt."—Nor did he in the leaſt fail of fulfilling the menace; which reminds one of Henry the Fifth's anſwer, when the Dauphin of France, deſpiſing his youth and ſpirit of frolicking, ſent over tennis balls as a fit preſent for a prince addicted more to play than war.—Our young hero's reply being much in the ſpirit of that ſent by Narſes to the Empreſs, one might have thought it borrowed, had not eight centuries elapſed between the two events. Theſe matters may for aught I know be all mentioned in a pretty book I once read when newly publiſhed, and have never ſeen

ſince;

ſince: it came out three or four and thirty years ago, and gained to its author the appellation of DEFORMITY *Hay*. He likewiſe tranſlated ſome epigrams of Martial, but for his Eſſay on Deformity I have enquired in vain; and if I am guilty of plagiariſm it is *à mon inſçu*, as the French expreſs it. Meantime UGLINESS in common converſation relates merely to the face, whilſt DEFORMITY implies a faulty ſhape or figure. FRIGHTFUL and HIDEOUS may be well appropriated to delirious dreams; to the ſight of mangled bodies, or human heads ſtreaming with blood, ſuch as France has lately exhibited for the ſavage amuſement of a worſe than brutal populace: but the words *plain* or *homely* are ſufficient to expreſs that total deficiency of beauty too often termed UGLINESS in our friends and neighbours. That ſuch is not the proper expreſſion is proved by that power of pleaſing, univerſally allowed to the late Lord Cheſterfield, who

had nothing in his perſon which at firſt ſight could raiſe expectation of any delight in his ſociety: and perhaps to overcome prejudice in private life, and make an accompliſhed companion out of an ill-cut figure and homely countenance, may be more difficult than by warlike proweſs and acts of heroic valour to gain and keep celebrity in the field of battle. Where there is a talent to pleaſe however, pleaſure will reſide; and one of the beſt and moſt applauded minuets I ever ſaw, was danced at Bath many years ago by a lady of quality, pale, thin, crooked, and of low ſtature:—my not wiſhing to name her is notwithſtanding a kind of proof that her elegance would not (in her abſence) compenſate for her DEFORMITY: ſo ſurely do readers in general take up and willingly cheriſh a diſadvantageous idea, rather than a kind one. Pope, who was DEFORMED enough to have felt the truth of this poſition, and ingenious enough

enough to have found it out had he *not* felt it, diſobliged his patron Mr. Allen ſo much by theſe lines,

> See low-born Allen, with an *awkward* ſhame,
> Do good by ſtealth, and bluſh to find it fame,

that he was forced to learn by experience how one of the beſt and humbleſt of mankind ſuffered more pain by having his awkwardneſs and mean birth perpetuated, than he enjoyed pleaſure in having his virtue celebrated by a poet, whoſe works certainly would not fail of conſigning it to immortality.

TO DEFY, TO CHALLENGE.

THESE words are ſynonymous when applied to a ſingle combat between particular people; but the firſt verb is vaſtly more comprehenſive

prehenſive than the ſecond. Antony CHALLENGED Auguſtus to commit the fate of univerſal empire to his ſingle arm, conſcious that in ſuch a conteſt (as his opponent eaſily diſcovered) the advantages lay all againſt Octavius, who for that reaſon laughed at his propoſal, and with due dignity DEFIED ſuch empty menaces. A man whoſe ſituation is wholly deſperate, may indeed CHALLENGE the ſeven champions if he chooſes, without fear of loſing the victory, becauſe no loſs can ſet him any lower: but who is he that would be mad enough to enter the liſts?

Our two words were not ill exemplified in a very different line of life, when a flaſhy fellow known about London by the name of Captain Jaſper ſome twenty years ago, burſt ſuddenly into the Bedford Coffee-houſe, and ſnatching up a hat belonging to ſome one in the room, cried out—"Whoever owns this hat is a raſcal, and I CHALLENGE him to come out and fight." A grave

grave gentleman ſitting near the fire replied, in a firm but ſmooth tone of voice, "Whoever does own the hat is a blockhead, and I hope we may DEFY you, ſir, to find any ſuch fool here." Captain Jaſper walked to the ſtreet door, and diſcharged a brace of bullets into his own head immediately.

TO *DEGENERATE*, TO FALL FROM THE VIRTUE OF OUR ANCESTORS, TO LAPSE FROM A BETTER TO A WORSE STATE, TO GROW WILD OR BASE, TO PEJORATE, TO DISGRACE OUR NATIVE STOCK.

THE firſt of theſe is the true expreſſion, from which the others do in earneſt only DEGENERATE, or tell by periphraſis merely what that verb gives in a breath: for things may grow worſe and worſe, PEJORATING every inſtant; yet if the parent ſtock was worthleſs,

worthleſs, our firſt word is no longer of uſe. Nero and Domitian, for example, were depraved; but Commodus and Caracalla added DEGENERACY to every other vice: and although the naturaliſts do diſpute whether animals or vegetables are capable of DEGENERATING, they are but little inclined to neglect their barley till it GROWS WILDER AND BASER, and becomes oats in their field:—much leſs do they delight to ſee their wheat turn darnel, as it undoubtedly will if care is not taken, which every farmer knows. Another ſet of philoſophers hold a perpetual DEGENERATION of the human ſpecies; and a well-known writer ſuppoſes Helen, when Troy was beſieged for her ſake, to have been at leaſt eight feet high; while the Oriental Jews hold an opinion that proves *her* much DEGENERATED, when they repreſent Eve the mother of mankind ſo tall, as that when ſhe lay down to repoſe herſelf on the peninſula of Malacca, her heels reſted on the iſland

iſland of Ceylon. If we will however be ſerious, all things exhibit tendency towards DEGENERATION; every ſtate before its fall gives ſymptoms of the internal fitneſs for diſſolution by the DEGENERACY of manners, and ſhameleſs acquieſcence in each meaſure that DISGRACES THE PARENT STOCK. When national liberty verges towards licentiouſneſs, national contempt of good faith and priſtine ideas of honour carries on the individuals towards a merited bankruptcy:—when ſcoffers are permitted to inſult religion, wit is employed in the worſt of cauſes, and humour ends in low mimickry or vile caricatura: emulation, the beſt quality for keeping honour alive among a great people, feels ſerpents crawl beneath the laurel crown ſhe ſighed for, and ſuffers a tranſmutation into the figure of envy. The kingdom of France ſhewed all theſe marks of declination long ago to ſkilful obſervers:

A thouſand

A thouſand horrid prodigies foretold it:
A feeble government, eluded laws,
A factious populace, luxurious nobles,
And all the maladies of ſinking ſtates:

as ſays Demetrius in Dr. Johnſon's play, when his friend in the firſt ſcene arraigns eternal Providence for not having warned Greece of her impending deſtiny by ſome extraordinary event or prodigy. And I remember going to ſee the Mariage de Figaro when I was laſt in Paris exactly ten years ago, when a gentleman near me ſaid:—"*Eh! comme nous ſommes* DEGENERÉS! *on prend tout ça pour l'eſprit.*" So certain is it that our theatres exhibit the taſte of the times; and if that becomes ſo far corrupted as to produce applauſe to low groteſque or coarſe alluſion, it is a ſign we are DEGENERATING apace.

DEGRADATION, DEPRIVATION OF DIGNITY, DIVESTITURE.

A DISMAL ſet of ſynonymes to thoſe in upper life among us, where for the moſt part proud honour ſtands in place of meek religion—proud honour, that ſhrinks from the idea of DIVESTITURE, while it delights in the *trappings* of a court, and fears the DEPRIVATION OF DIGNITY more than the loſs of virtue or hope of a world to come. For although riſing glories occaſion ſtrongeſt envy, as riſing fires kindle the greateſt ſmoke; yet can a man once eſtabliſhed in a high poſt with difficulty endure to come *down* the *ſteps* he went up, the which is implied in that cruel word DEGRADATION; and he was *more than man* who ſet us in his life and death the awful pattern of Chriſtian humility. For ſhame is perhaps the ſtrongeſt of all

all paſſions, and harder to vanquiſh than anger, love, or fear: *They*, as a great divine ſomewhere obſerves, fly *to* mankind for redreſs of grievances; while ſenſe of DEGRADATION, *ſhame*, flies *from* them, and makes an eye as ſharp as a ſword. Shame's bad eſtate is ſeen in this, that its hope and felicity lies ſo very low as to make night and oblivion, which are the terror of others, his wiſh, his joy—*fallere et effugere eſt triumphus.* Human nature has however in theſe laſt days been ſhewn a bright example of a ſuffering monarch, whoſe deſcent from the throne was more glorious than almoſt any king's acceſſion; affording proof that DEPRIVATION OF DIGNITY but affects the eye, while increaſe of juſt eſtimation ſwells every heart, and makes us, while we lament the DIVESTITURE of one who bore and loſt his *faculties* ſo meekly, confeſs at leaſt that Chriſtian lowlineſs, and virtuous deſire of imitating his heavenly Maſter, could ſupport

a prince's ſoul even under the moſt humiliating DEGRADATION. If this is thought contradictory to what I have aſſerted under the article *BLAMELESS*, want of reflection alone inſpires the criticiſm. I praiſe not Louis Seize as a ſovereign, for deſerting his poſt and yielding his power to a tumultuous rabble, whom he was born to govern, not comply with;—leaſt of all when ſuch compliance could but produce *their* ruin. I praiſe him as a *man*, and admire his behaviour in priſon at the Temple, not Verſailles. The reſignation or rather dereliction which carried him from thence to Paris was falſe not true patriotiſm. "A king inſpired with real love of his country is, as Lord Bolingbroke expreſſes it, ineſtimable: becauſe he, and he alone can ſave a ſtate whoſe ruin is far advanced; but 'tis by his dignity and courage he muſt ſave it, not his *DEGRADATION*. The utmoſt that a private man can do, who remains untainted by general contagion, is to keep

keep the ſpirit of virtue alive in his own and perhaps a few other breaſts; to proteſt againſt what he cannot hinder, and claim what he cannot recover; and if the king makes himſelf a private man, *he* can do no more: whereas from the keyſtone of the building we expect that which alone can reſtore it to firmneſs and ſolidity." Such was St. John's idea of a patriot king—how unlike to the mad doctrines held in France!

TO DEROGATE, TO LESSEN THE VALUE OF, TO DISPARAGE.

THESE verbs are nearly ſynonymous, only the firſt requires an ablative caſe after it, the laſt an accuſative; the middle one is a circumlocutory phraſe. An example might eaſily be made to run thus, connecting in ſome meaſure this article with the

preceding. When Bolingbroke gave the world his idea of a patriot king, the author was well known to be a man much diſaffected to the then preſent government, looſe in his principles, and a profeſſed contemner of the Chriſtian ſyſtem; yet could he find no purer model of true patriotiſm in monarchic life than our glorious queen Elizabeth, whom he holds forth as a pattern of princely excellence. Since it has been the mode however to DISPARAGE royalty, all the petty pens have been blunted with endeavours TO LESSEN THE VALUE OF her kingly virtues, and DEROGATE from her underſtanding by charging her with weakneſs in imagining herſelf handſome, merely becauſe ſhe wiſhed if poſſible to add the influence of a woman to the authority of a ſovereign: while the noble writer juſt mentioned, whom all mankind conſider as a conſummate politician, ſaw clearly, and ſays in her praiſe boldly, "that ſhe had private friendſhips and acknow-

acknowledged favourites, but that ſhe never ſuffered her friends to forget ſhe was their queen, and when her favourites did, ſhe made them *feel* that ſhe was ſo; for (adds he) decorum is as neceſſary to preſerve the eſteem, as condeſcenſion is to win the affections of mankind. Condeſcenſion however in its very name and eſſence implies ſuperiority. Let not princes flatter themſelves therefore; they will be watched in private as much as in public life; and thoſe who cannot pierce further, will judge of them by the appearances they ſhall exhibit in both. As kings then, let them never forget that they are men; as men, let them never forget that they are kings."

DESPONDENCY, HOPELESSNESS, DESPAIR.

FORM a ſort of heart-rending climax rather than a parallel—a climax too which time unhappily ſcarce ever fails of bringing to perfection. The laſt of the three words implies a ſettled melancholy I think, and is commonly ſucceeded by ſuicide—Very abſurdly—ſure; as *our* country, where 'tis aſſerted the ſin of ſelf-murder moſt obtains, is the country whence HOPELESSNESS is more completely baniſhed, than from any region under heaven.

So many viciſſitudes of fortune, ſo many changes, ſo many chances to repair a broken property occur in England, that a man is blameable here even for DESPONDENCY—unpardonable if he gives way to DESPAIR: while ſentimental diſtreſs is perhaps harder to endure here than in ſe-

veral places, and female reſentment may be reaſonably high in proportion as 'tis fatal. A woman deſerted by her lover is not in fear of being forſaken by the *herd*, in cities where leſs obſervation watches the conduct of ſocial life; but while her name is bandied about by every mouth, her figure caricatured in every print-ſhop of *London*, Poor Olympia (ſay we) has appeared to be in a ſtate of grievous dejection, ending in ſad DESPONDENCY indeed, ſince her lover's open and ungenerous deſertion: his recent marriage with a lady inferior in every thing but fortune, might have been expected to cure her long permitted paſſion, by ſhewing her at length the HOPELESSNESS of being his. But a friend called at my houſe to-day, and told the ſervants, that the news coming abruptly when her nerves were already in a ſhattered ſtate, and her weak health ſinking apace under the firſt blow;—this aggravation of an unprovoked

voked injury threw her by its narration into a fit of DESPAIR, from which the worſt conſequences may be expected.

DISCOURSE, TALK, CHAT, CONFERENCE, AND CONVERSATION.

THESE ſubſtantives, if not quite ſynonymous, are at leaſt very cloſely allied; although the verbs which derive from them ſpread wider and keep a greater diſtance. For we CONVERSE together familiarly, we CONFER ſeriouſly; while CHATTING means mere frivolous and good-humoured intercourſe to amuſe ourſelves and our companions at ſmall mental expence. A cluſter of petty ſentences might eaſily be formed ſo as to bring the five ſubſtantives at the head of this article cloſe together—and

even in ſome way connect them with the laſt.

EXAMPLE.

In order to facilitate the good office, which although painful I had taken upon myſelf as a duty, namely, the reconciling of my brother and his wife, who I underſtood were on the very verge of parting, and had not ſpoken to each other for a fortnight paſt, I thought it right in the firſt place to obtain a CONFERENCE with him in private; and having gathered not without difficulty, from his repugnance to all DISCOURSE upon the ſubject, that after all his loud complaints laſt winter, and more unpleaſing ſullenneſs the beginning of this year, there was in fact nothing to lament at laſt, but her extravagant turn and inſolent temper, qualities which however inſupportable to an Engliſh huſband, cannot injure female delicacy to be even openly proteſted againſt, and complained of; I choſe

to

to hold my purpoſed TALK with the lady, in company of her own particular friends, and above all, her father; that ſo no miſ-repreſentations might be made of my behaviour; and during the courſe of ſuch a CONVERSATION, I doubted not, could I once get them in familiar CHAT, that the whole truth might be obtained, and a final end put to theſe domeſtic feuds, that have ſo diſgraced my brother's choice, and made me daily and deeply regret his leaving the tender Olympia for this haughty dame; who brought a larger fortune certainly, but with it ſuch a train of pretenſions as would tax a larger income to ſupport.

DISMAL, GLOOMY, MELANCHOLY, SORROWFUL, DARK,

ARE words which excite a train of ideas ſo *mournful*, we will hope they can ſcarcely all be predicated of any place except a priſon, of any ſituation unleſs that of the Royal Family in France, of any event if it be not ſome recent one in that diſtracted nation.—When *their* ſtory is told however in future converſation, and horror ſits on the ſad liſtener's looks; the relater will be at liberty to dwell either on the blackneſs of thoſe crimes which pregnant with cruelties, and fulminating death all around them, conſtitute a cluſter of ill-arranged but DISMAL ſcenes;—or elſe on the pale countenances of parting friends—parents—ſiſters—children—torn from the embraces of their partners in affliction, and plunged

plunged in ſilent, MELANCHOLY woe. Then—while the SORROWFUL audience, with attentive anguiſh watching the cataſtrophe, hope that the GLOOMY proſpect yet may clear—ſome DARK conſpiracy thickens in the back-ground, and adds obſcurity, which alone could heighten ſuch *diſtreſs*.

DISSOLUTE, LOOSE, UNRESTRAINED, RIOTOUS.

IN this ſynonymy I ſhould expect to find the beſt reaſons, and the cauſes moſt likely to produce thoſe calamities which in our laſt article were ſo juſtly lamented; for not with more certainty do the hot and cold fits of an ague ſucceed each other than does a long ſeries of melancholy hours, and thoughts, follow hard upon a courſe of

DISSO-

DISSOLUTE living, and LOOSE manners. The laſt word is not exactly ſynonymous with the other three; for although the perſon who reſiſts all order, and inſiſts on leading an UNRESTRAINED life, commonly does break out into a RIOTOUS conduct; he may from the ſame principle ſink into ſloth, and melt in mere voluptuouſneſs, when all ties that held him to duty and decorum are diſſolved.—This however depends merely on the ſtate of his health and nerves; for when principle is removed, inſtinct muſt govern: and let us recollect that in man to whom reaſon was given, and religion revealed, the quality of inſtinct is much lower than in brutes, where *that* alone was beſtowed as ſufficient guide.—No man could find his way home, like his loſt ſpaniel, without a tongue to enquire it; no man could find the methods of eſcape which preſent themſelves to a courſed hare, when ſhe turns ſhort in the middle of a ſteep

ſteep declivity, and by ſo doing diſappoints the dog, whoſe impetuous ſpeed and length of body hurry him as it were over her, down to the very bottom; while ſhe mounting the hill, dips on the other ſide it, and is ſafe. But human creatures UNRESTRAINED become not brutes—they become ſomething worſe; as milk turns to poiſon if put out of its courſe, and inſtead of being ſwallowed by the mouth, is injected into the veins.—Liberty does the ſame—ſo does every thing. The ſun, which affords light, and heat, and comfort to our ſyſtem, fixed as it is on high, in its due place—becomes when LOOSENED from its orb, a comet flaming through the void, and firing every thing it meets with on the way.

DISTEM-

DISTEMPER, MALADY, DISEASE, DISORDER, INDISPOSITION.

FOREIGNERS if not warned—or as they always call it—*advertiſed*, are apt to uſe the ſecond of theſe words too frequently, being ſeduced away from the others by its derivation. It has however a ſound of affectation with it when pronounced on ſlight occaſions, as DISTEMPER conveys (I know not very well why) a groſs idea; while MALADY ſeems a phraſe now wholly bookiſh—although we do ſay that Hortenſia ſince the ſmall pox has laboured under an INDISPOSITION ſo conſtant, that her friends fear it will at laſt end in an incurable DISEASE. Such DISORDERS are indeed leſs dreadful than that contagious one, which, before the uſe of inoculation was known, kept half the men and almoſt all the women

in perpetual terror, and may be juſtly ranked among the moſt horrible complaints and dangerous MALADIES incident to human nature: nor can we eaſily be excuſed the ſin and folly of carrying it to countries where 'tis yet unknown, making depopulation the ſad conſequence of diſcovery.

DROLL, COMICAL, GROTESQUE.

THE firſt of theſe words was long uſed in our language as a ſubſtantive, but grows obſolete as ſuch in converſation, where it takes the French ſenſe now exactly, and is ſynonymous to every epithet that expreſſes coarſe mirth diveſted of all dignity, and fitteſt for buffoons. Some time ago it was in conſtant ſervice as a verb; but in theſe days we do not ſay a man DROLLS upon his neighbour's foible, but how DROLL he is

is when he ſo entertains the company. I would obſerve, that people met together on purpoſe to laugh, and to be wantonly or idly merry, ſhould at leaſt be attentive in the choice of ſubjects to exert their fancy upon; as nothing is more eaſy than to be COMICAL, if the imagination is permitted to excite GROTESQUE images upon topicks particularly grave, and rationally ſerious:—and I truſt it is for that very reaſon theſe DROLL gentlemen commonly chooſe thoſe ſubjects for ridicule—becauſe the very oppoſition ſuffices to create the merriment, at ſlight expence of humour, wit, or learning, in ſuch talkers; who by mere knowledge of the clear obſcure in converſation, force out ſtrong and immediate effect, with little or no merit.—Leſs innocent and not more valuable to thoſe that excel in letters, life and languages are ſuch pretenders, than is the Panorama viewed by painters—a mere deception, *ad captandum vulgus*. We muſt

confeſs, however, that neither vulgar nor elegant minds are diverted with the ſame kind of DROLLERY in different countries, where whatever is merely COMICAL depends much upon the habits of life; and the famous ſtory of Italian humour will ſcarce make an Engliſh reader laugh perhaps, although 'tis a ſort of ſtanding joke with *them*. I will inſert it, becauſe to many of my country people it may poſſibly be new, and is certainly the faireſt ſpecimen of GROTESQUE manners in a nation that admits of infinite familiarity from ſervants and low dependants, ſuch as obtained in England a century ago, when the conſequences of ſuch kind of behaviour were not as they would now be, deſtructive to decorum, and even dangerous to ſociety. "A noble Florentine then had ordered a crane for dinner; but his cook's ſweetheart coming in hungry, he cut off a leg for *her*, and ſent the bird to table with but one: his maſter

maſter in a paſſion called him up, and aſked him if cranes had but one leg? No, ſir, replied the fellow with great preſence of mind, and your excellency never ſaw thoſe animals with ~~too~~ *two*. Did I never indeed? ſaid my lord, ſtill more provoked—order the carriage to the door directly.—The open chaiſe was brought, and the cook put into it by his maſter's direction; who ſeizing the reins, drove him to the neighbouring lake three miles from the palace, where ſtood numbers of cranes by the water-ſide as is their cuſtom upon one leg, with the other drawn up under their wing. Now look, ſir, ſaid the cunning fellow—they are all ſo, you may perceive; not one of them has more than one leg. You are impudent enough, replies the nobleman, we will ſee preſently if they are all lame: and ſuddenly crying *Hoo, hoo*, away ſcampered the birds on as many limbs as they could muſter.—Oh! but, my lord, returns

the DROLL cook COMICALLY, this is not fair: — you never cried *Hoo hoo* to the crane upon our diſh, or who knows but he might have produced two legs as well as theſe?

TO DROP, TO FALL, TO TUMBLE, TO SINK SUDDENLY.

THESE neuter verbs are not ſynonymous; becauſe although whatever DROPS muſt in ſome meaſure FALL, yet every thing that FALLS does not neceſſarily DROP. A man climbed a tree in my orchard yeſterday, for example, where he was gathering apples; having miſſed his footing, I ſaw him, after many attempts to ſave himſelf by catching at boughs, &c. FALL at length to the ground—the apples DROPPED out of his hand

on the firſt moment of his ſlipping. To SINK SUDDENLY, half implies that he FELL in water, unleſs we ſpeak of ſuch an earthquake as once deſtroyed the beautiful town of Port Royal in Jamaica, when the ground cleaving into many fiſſures, people SUNK IN on the ſudden; ſome breaſt-high, others entirely out of ſight. To TUMBLE is an act of odd precipitancy, and often means voluntary FALLS endured, or eluded by fearleſsneſs and adroit agility: 'tis then a verb active, a trick played to get money, and ſhew the powers of humanity at an eſcape, as in feats of harlequinery; or the ſtrange thing done many years ago by Grimaldi, a famous groteſque dancer, eminent for powers of this kind, at the Meuſe Gate in London; where having made a mock quarrel, and ſtripped himſelf as if intending to fight, previouſly collecting a ſmall circle to ſee the battle, he ſuddenly ſprung over his antagoniſts and ſpectators' heads, and

TUMBLING round in the air, lighted on his legs and ran away—leaving the people to gape. When the well-known Buffo di Spagna, or Spaniſh buffoon, who delighted to frequent ſuch exhibitions, was aſked what perſon he thought to be the firſt TUMBLER in the world—he archly replied, "Marry, ſirs, I am of opinion that 'twas *Lucifer*; for he TUMBLED firſt, and TUMBLED furtheſt too; and yet hurt himſelf ſo little with the FALL, that he is too nimble for many of us to eſcape him yet."

DROWSY, SLEEPY, INCLINED TO SLUMBER.

OF theſe lazy adjectives, the firſt is moſt poetical I think, the ſecond moſt familiar, and the third moſt proper, if we ſpeak ſeriouſly of a perſon diſpoſed to lethargic habits, and labouring under preternatural inclination

clination to SLUMBER. The Palace of Sloth, in the Lutrin de Boileau, affords more variety of theſe leaden epithets than one would have thought could have been brought together; and the laſt line remains yet in poſſeſſion of unattainable excellence, 'ſpite of all efforts to imitate and ſurpaſs it, when the goddeſs,

> Laſſe de parler, ſuccombant ſous 'effort,
> Soûpire, étend les bras, ferme l'œil, & s'endort.

Our Dr. Garth, it is true, in his Diſpenſary, has introduced King William's praiſes as deſtructive of SLEEPINESS, after the French poet—they want however the grace of novelty. Pope's lines in the Dunciad are better, when Dulneſs proclaims a reward to thoſe who could keep their eyes open while ſome ſtupid books were to be read by drony ſouls with a uniform monotony of voice, and ſays,

If there be man who o'er ſuch works can wake,
Sleep's all-ſubduing pow'r who dares defy,
And boaſt Ulyſſes' ear with Argus' eye;
To him we grant our ampleſt pow'rs to ſit
Judge of all preſent, paſt, and future wit.
Then mount the clerks, and in one lazy tone
Thro' the long heavy painful page drawl on;
Soft creeping words on words the ſenſe compoſe,
At every line they ſtretch, they yawn, they doſe;
And now to this ſide, now to that they nod,
As verſe or proſe infuſe the DROWSY god.

But I will haſten to conclude a ſynonymy ſo oppreſſive, leſt in an evil hour my own book prove one of her favourites.

DRUNKENNESS, INTOXICATION, EBRIETY.

A N odious ſynonymy to women, and foreigners from climates where the country's warmth needs no additional or factitious

tious fire. It is meantime a melancholy reflection which we read in Salmon's Gazetteer—a book ſomewhat too haſtily thrown by—how the inhabitants of almoſt every country poſſeſs ſome plant become peculiarly dear to them, for its powers of producing INTOXICATION.—The vine, the poppy, are not always uſed as cordials or paregoricks, but a temporary DRUNKENNESS, or durable EBRIETY, are the effects propoſed. Nor is the brute creation unwilling to participate in the vices of humanity. A game cock will eat toaſt dipt in ſtrong beer with infinite delight, as feeders know full well, when they inſtigate the noble creature to his ruin; and the cuſtom of giving an elephant opium balls when he goes out to war, has always been known in the Eaſt, where that drug gives heightened ſpirits, not inclination to ſlumber as here:—perhaps becauſe *there* they poſſeſs the pureſt parts of a juice flowing ſpontaneouſly from the wounded plant; while

while *we* are contented with the meconium produced by beating and ſqueezing the leaves and ſtem, and draining the dregs off for uſe. In countries however where neither betel, nor coculus Indicus, no deleterious vegetable can be found—Man, unable or unwilling to endure reflection upon his own exiſtence, afraid of his reaſon, and deſirous to drown it—as ſays the old book of relative geography—finds out a method of making himſelf DRUNK, by being placed upon his head by his companions, who twirl him round and round, while he ſtopping up both his ears with his fingers becomes as he wiſhed INTOXICATED.

DUBIOUS, DOUBTFUL, UNCERTAIN.

ADVERBS, or adverbial adjectives, very nearly ſynonymous, of which the firſt was moſt

moſt uſed in converſation till about twenty-five or thirty years ago, when a popular though paltry drama, by putting it ill pronounced into a clown's mouth, rendered it ridiculous; and people grew afraid of uttering the word, leſt ludicrous ideas ſhould be ſuddenly excited, and turn as we ſay the laugh againſt him who ſpoke, by forcing the image of their favourite buffoon upon the company. Such mean impreſſions however wear away by time, leaving only the half-effaced head and fool's cap to puzzle antiquarians; when the motto growing UNCERTAIN, leaves the ill-expreſſed face of very DOUBTFUL original, and inclines connoiſſeurs to be DUBIOUS in naming the coin. Johnſon relates a ſimilar accident to have been the theatrical death of Thomſon's Sophoniſba. Slight cauſes will operate on the mere taſte of pleaſure; yet we may not unreaſonably pity the author who is pommeled down thus with a farthing candle,

as I have heard Dr. Goldſmith ſay he once ſaw a man eminent in ſtrength treated at an alehouſe for a wager. The manner playing the trick I have forgotten; but the ſtrong fellow was made to ſubmit, though his antagoniſt had no other weapon—and therein conſiſted the joke. Bentley ſuffered much in the ſame way from Pope's tormenting him; but 'twas a mere temporary ſuffering.

DUCTILE, FLEXIBLE, SOFT, YIELDING, PLIABLE, MALLEABLE.

THE firſt of theſe is I know not why chiefly appropriated by books, and even uſed more when writing about things than perſons; though Addiſon, whoſe ſtyle in the Freeholder approaches to colloquial, mentions a DUCTILE and eaſy people, not difficult

cult to be worked upon. I think the word very happy when applied to temper; however the hard as ſolid wiſe-ones of this world deſpiſe a FLEXIBLE diſpoſition, and take advantage of a SOFT and YIELDING one. PLIABLE ſeems ſomehow referable more to body than to mind: one ſays rightly that in youth the limbs are more PLIABLE, and any little diſtortion eaſier ſet to rights, than when the figure has attained more maturity; but without a DUCTILE mind, no labour of the teacher can produce much fruit of knowledge in the learner; who, inſtead of hardening himſelf in his own opinion with inflexible perſuaſion that he knows beſt, ſhould remember that the nobleſt of all metals, gold, is the moſt pure and at the ſame time moſt MALLEABLE and moſt ductile of any.

I have omitted TENSILE on the liſt, although perhaps as good a word as they, only becauſe 'tis out of uſe in talk, and chiefly found in works of art, as chymiſtry, &c.

DULL,

STUPID, HEAVY.

The wit upon this flat and inſipid liſt [illegible] has greatly enlarged the ſignifi[illegible], and taught us to call every thing DULL that was not immediately and poſitively witty. This is too much, ſurely; and indeed one finds it received ſo only in the Dunciad or Eſſay upon Criticiſm. Information may be HEAVY ſometimes without being STUPID or DULL, I think; its own weight of matter may render it ſo; and he who conveys uſeful knowledge ſhould neither be mocked nor ſlighted becauſe he happens to be unſkilled in the art of levigating his learning to hit the ſtrength or rather feebleneſs of moderns to endure it. There is however a kind of talk that is merely HEAVY, and in no ſenſe important. Such converſation has been lately called a

bore,

bore, from the idea it gave ſome old ſportſman originally I believe of a horſe that hangs upon his rider's hand with a weight of STUPID impulſe, as if he would *bore* the very ground through with his noſe; tiring the man upon his back moſt cruelly. The cant phraſe uſed at thoſe public ſchools, where they call a boy who is not quick-witted, and cannot be made a ſcholar, a *blunt*, is ſo good, that I ſigh for its removal into ſocial life, where blunts are exceedingly frequent, and we have no word for them. Dullard is out of uſe; we find it now only in Shakeſpeare.

DUMB, SILENT, MUTE.

THE firſt of theſe not ſtrictly ſynonymous adjectives implies original incapacity

or ſudden deprivation of ſpeech; the others allude to volition: a man *chooſes* to be SILENT and ſit MUTE in company, though not DUMB by nature—he has perhaps nothing to ſay, and makes a virtue of neceſſity—or lies perdu to watch the talk of his companions, and turn it into ridicule where he is more familiar—or he writes down what other people are ſaying, and publiſhing his paltry farrago a dozen years afterwards, gains money for his treachery, and praiſe for his knowledge of anecdote—or like Humphrey Gubbins in the old comedy, keeps SILENT in the parlour, whilſt in the kennel he is loudeſt of them all. The laſt word, when it turns ſubſtantive, expreſſes the Turkiſh ſlave, who in his earlieſt years had his tongue torn out by the barbarous miniſters of deſpotiſm to enſure SILENCE concerning their intrigues, &c. The ſecond and third however are ſomewhat too nearly related, though

Milton

Milton does join them in a poetic union ſcarce allowable in common converſation:

And the MUTE SILENCE hiſt along,
'Leſs Philomel will deign a ſong;
In her ſweeteſt, ſaddeſt plight,
Smoothing the rugged brow of night.

DUNGEON, PRISON, CLOSE PRISON.

CONVERSATION has carried this word away ſomehow far from its proper place; a DUNGEON giving no other idea than that of ſome ſubterraneous cavern like thoſe in our old Gothic caſtles, where if the PRISON is no longer viſible, the well remains. And there is a DUNGEON of this kind ſtill exiſting at Rome, where the common people tell us Saint Peter was kept, and the antiquaries aver that ſtate priſoners of great dignity were confined; neither of which facts appeared to me

poſſible when I ſaw the place, ſtill leſs that Jugurtha had lived in it ſeven months. Since the reſiſtance which the unhappy queen of France's health made againſt a ſituation no leſs horrible, however, any tale may be believed, either of cruelty in thoſe endued with power, or power of endurance in thoſe endued with patient fortitude. Meantime the word DUNGEON was originally ſynonymous with tower or turret, which Bochart and Bryant derive from the old Chaldaic, I believe; and the term *Tor* ſtill remains in Derbyſhire and in Wales for high places, caſtles on the hill top, &c. The learned may ſettle whether that comes from the Saxon divinity *Thor*, who had his reſidence on places naturally or artificially eminent; or whether the word relates to a politer etymology. Certain it ſeems that *Tor is* was the fire tower or Pharos of antiquity, whence the Latin *Turris*; and *Etruria* was according to ſome ſcholars called the Land of Towers, or turrets, which is ſtill

a very

a very proper appellation for a diſtrict where they yet abound, though no longer in uſe either as beacons or DUNGEONS. Dionyſius kept his priſoners on a rock; and old Evander, in the claſſical tragedy ever a favourite with the public, is confined according to juſt coſtume at the top of a ſteep place overlooking the ſea: for DUNGEONS and towers were commonly placed near the ocean, for increaſe of difficulty ſhould the priſoners attempt to eſcape. And there were towers of other denominations beſide thoſe intended for confinement; as we all now know that the Cyclops were places of this kind, with a light or fire burning in the middle of the upper ſtory—whence the idea of their being giants, with one broad eye in the midſt of their foreheads: while *Amphi-tirit*, the oracular tower, was by its maritime ſituation eaſily converted into the wife of Neptune, and called *Amphitrite*. But enough, and too much, concerning this ſynonymy.

DURABILITY AND DURATION

ARE eſſentially and metaphyſically different; yet a foreigner may find them now and then uſed as ſynonymes in common converſation, or fancy he finds them ſo uſed, when a philoſopher tells him that ſublunary happineſs is of ſhort DURATION, becauſe in the world itſelf there is little DURABILITY. Now 'tis evident that could theſe words even be changed each for other without impropriety, yet would ſuch a tranſpoſition be no proof of their ſynonymy. They are two diſtinct qualities belonging to our terraqueous globe and its contents, among which very few have the *power of long continuance*, the thing implied by DURABILITY, a term merely relative indeed—for although rocks and mountains do certainly poſſeſs it in a degree beyond trees and lakes, yet is no material

material mould endued with capacity of DURATION, becauſe *that* word implies eternity; nor can a juſt idea of that be obtained by or from the permanent parts of ſpace, but rather from the fleeting and perpetually periſhing parts of ſucceſſion. Such an imperfect notion is at leaſt the trueſt we can form, while confined in our preſent houſe of clay: a better will doubtleſs preſent itſelf to us, when fixed in a ſtate of immortality—when, though ideas ſhall multiply and ſucceed each other *ad infinitum*, none ſhall periſh; but DURATION ſhall be acknowledged though *decay* ſhall be no more—an idea as difficult for a finite creature to comprehend as to expreſs. It is not however neceſſary to think very acutely or reaſon very profoundly, in order to deny their pretenſions to common ſenſe, who would attribute perpetual DURATION to a world which contains nothing within it of great DURABILITY—who ſee all its parts in a perpetual flux, and yet pro-

nounce the whole to be eternal—and appropriate to matter which is in hourly decay, that power of DURATION belonging only to pure and true ſpirit, which not conſiſting of any parts at all can be ſeparated only by creative power, and *that* in a manner beyond our comprehenſion.

DUSKY, CLOUDY, OBSCURE,

IS the ſpot we inhabit, uſing theſe adjectives in a literal ſenſe, according to their juſt and natural ſynonymy: DUSKY, CLOUDY, and OBSCURE will of courſe be our reaſonings on ſubjects above our powers of underſtanding; for ſo in a figurative ſenſe we accept theſe epithets moſt expreſſive of that which is acknowledged moſt difficult to expreſs—*unintelligibility*—half-comprehended notions of half-diſtinguiſhed, indiſtinct ideas, like

like ſilent ſhadows fleeting by in a DUSKY night, when CLOUDY vapours conceal the moon, and an OBSCURE cavern exhibiting total blackneſs is all which convinces us that we enjoy even partial illumination. But too much of theſe gloomy ſynonymes;—paſs we to

DUTIES, ACTS, OR FORBEARANCES, ENJOINED BY RELIGION OR MORALITY.

THAT every man has ſome DUTIES, and certain people have many, was never diſputed till of late years, when a general releaſe ſeems to have been ſigned by thoſe who enjoy a ſelf-created authority to model the moral world after a new faſhion; or rather to break up its preſent form, and reduce it ſo far as in them lies to its original chaos.

ACTS

ACTS of juſtice and puniſhment of crimes, unmixed with any ſpirit of public or private revenge, the FORBEARANCE of which is a DUTY indiſpenſable to Chriſtians, will we hope follow hard upon ſuch enormous tranſgreſſions, the remembrance of which ought perhaps rather to be eraſed than chronicled, that ſo the ſucceſſors of ſuch men might never hear their fathers' horrible depravity. Meantime while they yet exiſt, let thoſe who mangle the bodies and libel the name of *their* ſuperiors far in talents, birth and beauty, recollect (they love a ſtory out of ancient Greece) how Steſichorus the poet, ſon of Heſiod, was ſaid to be ſtruck blind while he ſung or recited his verſes intended to lampoon the lovely queen of Sparta; and though no one doubted Helena's miſconduct, all joined to applaud the juſtice of Heaven in puniſhing *him* who had certainly no right to arraign it.

EAGERNESS, EARNESTNESS, VEHEMENCE, AVIDITY—ARDOUR IN PURSUIT.

THESE vary with their theme, I think—A man is ſaid to follow pleaſures with EAGERNESS, to ſeek knowledge with EARNESTNESS, to preſs an argument with VEHEMENCE, to thirſt for power with ambitious AVIDITY, and drive a flying enemy before him with ARDOUR of purſuit. The firſt term and the fourth are cloſeſt in affinity, and are, if not wholly, very nearly ſynonymous; as EAGERNESS implies haſte to devour —and AVIDITY is only a ſtronger expreſſion to the ſame purpoſe. All theſe may however be brought cloſe together without tautology. In laſt Tueſday's long pleadings, ſay we for example, Beroſus really ſpoke with ſuch a ſolemn EARNESTNESS, that as

my opinions were unſettled at entering the hall, my heart confeſſed the powers of oratory, and caught his ARDOUR for the puniſhment of crimes ſo contrary to the true ſpirit of benevolence and peace: but when Sempronius ſtanding up preſſed the ſame cauſe, my feelings recoiled from EAGERNESS ſo deſperate, that it ſeemed rather groſs AVIDITY for the blood of an unhappy fellow creature though criminal, than a zealous care for preſerving the rights of humanity undiſturbed.

EGREGIOUS, EMINENT, REMARKABLE, DISTINGUISHED.

THESE although ſimilar are not ſynonymous; for although a lady may be DISTINGUISHED from the common herd as a pretty woman, ſhe need not for that reaſon be

celebrated as an EMINENT beauty; and if ſhe does think fit to render herſelf ſomewhat REMARKABLE for the ſuperior elegance of her dreſs, it is by no means neceſſary ſhe ſhould be an EGREGIOUS fool to every new faſhion; altering and changing after the caprices of others leſs fit to lead the way than herſelf.

'Tis ſaid too with propriety enough, that Umbra is a fellow of ſo little original conſequence, that ſighing to be DISTINGUISHED he is obliged to make himſelf REMARKABLE by imitating the manners and even foibles of his more important friends, and by lamenting in himſelf ſome errors which he never committed, and ſome faults he was never known to poſſeſs. This is like a child who climbs on an ant-hillock to make itſelf EMINENT:—'tis true; nor can poor Umbra with all his endeavours procure to himſelf any higher character from ſociety, but

but that of being, as Iago ſays, EGREGIOUSLY an aſs.

ELABORATE, WELL-WROUGHT, HIGHLY FINISHED, &c.

THE firſt of theſe is the elegant word which the others explain by periphraſis. We ſay an ELABORATE work uſually commands reſpect, while another leſs HIGHLY FINISHED ſteals away our fondneſs.—What I wrote faſteſt, Pope tells his friend in confidence, always pleaſed beſt; yet was Pope's peculiar forte rather correct nicety than bold excellence. If however we uſe the firſt word for a poem—'tis better when ſpeaking of mechanic art to take up the ſecond or third. A table neatly inlaid we praiſe by ſaying how WELL WROUGHT it is;

ls; and commend the poliſhing and go-drooning ſilver plate, by obſerving that 'tis HIGHLY FINISHED. It may be here obſerved, that workmanſhip properly ſo called is carried to its acme of ingenuity in England, ſuperior to any country upon earth—while German artificers are infinitely beyond Italian ones, who ſeem not to be endued with patience ſufficient even to deſire perfection, being contented the moment ſtrong effect has been produced.—The harmony of German muſick is for that reaſon far more ELABORATE than any thing we can find in the ſimplicity animated by genius of the Italian ſchools, where the effect is confeſſedly more powerful,

TO ELECT, TO SELECT, TO CHOOSE.

THESE verbs, though nearly ſynonymous, are yet appropriated in the language of converſation, where a lady will tell you that ſhe has no power to CHOOSE her own partner even in a dance, but muſt wait till the maſter of the ceremonies has gone round to SELECT among the gentlemen preſent one for that purpoſe. If he is of conſideration in the country, and likely to be ELECTED member of parliament for the borough at his father's death, ſhe will notwithſtanding be well enough pleaſed with his choice, and her mother will take tickets next ſeaſon for the maſter's benefit ball to ſhew her gratitude for this mark of his attention, and to ſecure its continuance till her daughters are diſpoſed of.

TO EMANCIPATE, TO SET FREE, TO MANUMIT, OR DELIVER FROM SLAVERY.

THESE words, though all productive of the moſt pleaſing ideas, are not for that reaſon ſtrictly ſynonymous: the third particularly implies the power of doing an act with our own hands, and muſt ſhortly become uſeleſs; for who can MANUMIT when ſervitude ſhall be no more? When the human ſoul however is SET FREE from all corporeal temptations, by the diſſolution of that body which contains it, how will theirs rejoice that have from pure motives, from honeſt and generous principles, contributed towards EMANCIPATING the Blacks, and DELIVERING them FROM SLAVERY! How much more ſtill will thoſe have reaſon to rejoice that never abuſed authority and

power, while ſuch precious jewels were committed to their charge! or helped to bring forward this extraordinary yet apparently half neceſſary diſpoſition in the world to cloſe up every breach of diſtinction, and tear away the boundaries 'twixt man and man; thoſe once ſacred limits, long preſcribed by ſociety; and permitted if not actually appointed by Heaven, as guardians of civilized life!

TO ENDURE, TO BEAR, TO SUPPORT, TO SUSTAIN, TO UNDERGO,

ARE very near to a very exact ſynonymy; only that the firſt verb implies ſomewhat of patience, which the others do not, and I feel too as if the laſt was more of an active quality than the others.—We may obſerve for inſtance, that tranquil and ſedate ſpirits

ſpirits ENDURE afflictions of the mind which ſtrong and vigorous imaginations can ſcarcely UNDERGO; as in bodily diſtreſſes, experience has informed us, that the robuſt and able mariner is leſs capable of SUSTAINING himſelf in a famine, and BEARS to be put on ſhort allowance with leſs power to ſupport the change, than men more feeble by nature:—the truth is, he requires more food, and the loſs of it deſtroys him much ſooner.—Thoſe ſeamen who came acroſs the Atlantic with brave Captain Inglefield in an open boat, were the weakeſt ſailors of his crew—the ſtrong ones died of hunger; and it may be remembered that a woman came alive out of the black hole at Calcutta—where ſo many men periſhed for want of air and water.

ENEMY, OPPONENT, ANTAGONIST, ADVERSARY, FOE.

THE Engliſh are ſometimes laughed at by other nations, becauſe with us theſe words are not as with them, perfectly ſynonymous.—The ſecond and third however are beſt uſed, I believe, to expreſs immediate and particular conteſt, though perhaps without any perſonal ill will; the firſt, fourth, and fifth denote reſolute and laſting enmity. Thoſe who cannot conceive oppoſition without rancour, or ſtruggle without malevolence, muſt be taught by a trifling example. For though Tancred was my OPPONENT, ſays a true Briton, when we conteſted the county election two years ago, and each party delighted in whetting their favourite againſt his ANTAGONIST with abſurd eagerneſs and empty paſſion; as all that violence

: and fury was but intended to ſerve a
itory purpoſe, I ſee not that we need
ettled ENEMIES for this reaſon; but if
fooliſh fellow will be an ADVERSARY,
im at leaſt be an open and declared
not a ſilent, private, or inſidious

his laſt ſubſtantive is I think peculiarly
getick, and happily applied in Otway's
t drama: no one who remembers Barry
forget the general ſhudder when he ſaid,

re heard how deſperate wretches like myſelf
ave wander'd out at this dead time o' night
o meet the FOE of mankind in his walk.

VENICE PRESERVED.

ENTERTAINMENT, AMUSEMENT, DIVERSION, RECREATION, PASTIME.

THESE agreeable ſubſtantives, never in ſuch uſe as now, are of various deſcriptions, though ſtill approaching to ſynonymy. The firſt has a metaphorical reference to hoſpitable treatment, and the fourth to a reſtoration of the body's exhauſted particles by food; I ſhould therefore willingly in intellectual caſes conſider agreeable converſation as the moſt delighful ENTERTAINMENT to the mind, and a cheerful hour or evening's chat with intelligent well-bred friends, the moſt pleaſant of all moments—becauſe ſpent in true RECREATION. One's ideas ſpring and ſhoot forth in a congenial ſoil with new and freſh vigour, while eager to imbibe the communication from thoſe who impart it, and feel new powers riſe in the ſoul

ſoul at approach of the kindred attraction. Some other PASTIMES however muſt be admitted, or we ſhould conſtrain life too much, and vary it too little. As a remedy to this evil, and in order to DIVERT, or turn away our thoughts from too ſerious reflection, cards have been invented:—but as they fatigue the mind with uſeleſs attention, in almoſt an equal or ſuperior degree with many an art and ſcience, while the body is chained down to a ſedentary poſture as completely as ſtudy could herſelf have detained it, I rejoice exceedingly that *our* Gothick anceſtors have taught *us* in England, to draw the moſt animating and manly AMUSEMENT from the ſports of the field; innocent and cheerful pleaſures, taken moderately in our neighbour's company and preſence, the only DIVERSIONS properly ſo called, that are at once natural and rational for humanity to exutl in, as lords of the creation, to whom original

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command was given to repleniſh the earth and ſubdue its brute inhabitants, by cultivating the friendſhip of ſome, and entering into a league againſt others, whoſe deſtructive temper and diſpoſition help to diſturb the peace of the foreſt and the warble of the groves.

ENVY, EMULATION, RIVALRY.

THOSE writers who flatter human nature, no doubt in order to mend it, by tempting their readers to merit praiſe ſo deſirable, tell us that the two firſt of theſe are *not* ſynonymous, and I hope they are right. The firſt is however ſo black and deteſtable a vice, that I tremble to ſee any elegant headdreſs given to cover and conceal the ſnakes under the pleaſing appearance of EMULATION; and am well perſuaded that one cannot be too cautious of encouraging RIVALRY

among children or young perſons, leſt the EMULATION we excite may degenerate into ENVY, and leſt a progreſs in arts and ſciences ſhould be ill obtained at the too dear expence of purity and virtue.

ESTEEM, VENERATION, REGARD, VALUE.

THOUGH the ſecond of theſe ſubſtantives does moſt certainly include all the reſt, yet may they all ſubſiſt, and are actually oftenest found without it.

EXAMPLE.

Every man has in the courſe of a moderately long life, ſet I ſuppoſe an immenſe VALUE upon ſome miſtreſs little deſerving his ESTEEM, ſome ſervant who never merited his REGARD, or on ſome friend who had ſtill fewer claims to his VENERATION; but

but it was the opinion of a wiſe man I once knew, that the REGARD even of a great mind might be won without difficulty by ſkilful people, without any eminent qualifications at all, merely from a diligent application of thoſe inferior ones that render ſome perſons in the world uſeful if not abſolutely neceſſary to others. This power is however better called influence, than any term in our ſynonymy; though we can ſcarce refuſe them that of VALUE, when thoſe for whom all mankind have a juſt ESTEEM cannot go on without them.

TO EXCUSE, TO EXTENUATE, TO APOLOGIZE,

ARE verbs very nearly yet not ſtrictly ſynonymous, while 'tis ſurely not diſhonourable to APOLOGIZE for faults that will

ſcarce admit EXTENUATION; becauſe the act of APOLOGIZING implies a half confeſſion of the crime or error, while he who produces falſe motives as an excuſe, or urges ſome flaw in his opponent's character by way of EXTENUATING the offence, deſigns that you ſhould ſtill think he was right from the firſt, and that you ſhould even confeſs your miſapprehenſion of his paſt conduct. This is adding meanneſs to injury; and very differently does Philips make the ſon of Achilles behave, when ſlightly APOLOGIZING to Hermione he nobly avows that fault his heart permitted him not to avoid, and ſays to the lady he has ill treated, that

> Pyrrhus ſhall ne'er approve his own injuſtice,
> Or form EXCUSES when his heart condemns him.

I ſhould be ſorry this ſentiment were found in L'Andromaque de Racine, from whence the play is taken; it ought to be that of an ancient

ancient Greek only, or an honeſt Engliſh-man.

TO EXTEND, TO STRETCH, TO AMPLIFY, TO DILATE.

IN a mere literal ſenſe theſe verbs are each retreating from ſynonymy, or connection with the others: for if gold for inſtance does admit eaſily of being EXTENDED, we can ſcarce call that AMPLIFYING which rather implies *diminiſhing* its parts, even in the very act of DILATING them; although by dint of STRETCHING them forward, ſpace certainly becomes occupied in a longer not wider direction.

Speaking figuratively of writers or converſers, we ſay the man AMPLIFIES when he crowds ſuperfluous circumſtances around his

his ſtory, in order to increaſe its importance by ſwelling its bulk; and that he EXTENDS himſelf on ſuch a ſubject, when he wearies the readers or audience with drawing into length ſome trifling fact that naturally lies cloſe and low; or when at the expence of ſolidity he *DILATES* his arguments till they become diffuſed into feebleneſs, and evaporates all his meaning into air. The Queen of Dulneſs then ſits in fulleſt majeſty, when, as Mr. Pope deſcribes,

> Her AMPLE preſence fills up all the ſpace,
> A veil of fogs DILATES her awful face.

TO EXTOL, TO PRAISE, TO COMMEND, TO CELEBRATE.

IT ſeems as if commendation ſtood loweſt on this ſcale, if ſcale it is, and meaneſt, if we lay

lay the words on a parallel line together; yet I believe 'tis generally underſtood that we COMMEND virtue, while we CELEBRATE knowledge, and that we feel diſpoſed to PRAISE a man's learning, whoſe genius we EXTOL. Should this method of conſidering the verbs in queſtion be approved, a foreigner might, after peruſing what our greateſt critic has thought fit to ſay of our greateſt poets, be ſtyled judicious for aſſerting among his own countrymen that Doctor Johnſon COMMENDS Iſaac Watts with delight, and CELEBRATES with pleaſure the ſuperiority of Dryden; that he PRAISES Pope and Addiſon with deliberate and calm eſteem of their great merit, while Shakeſpeare's general powers and Milton's Paradiſe Loſt are by him juſtly and zealouſly EXTOLLED above them all.

EXUBE-

EXUBERANT, REDUNDANT, SUPERFLUOUS,

SEEM to run up into a climax of plenitude, beſt explained by a trifling example; as if one ſhould ſay, what I have heard to be ſtrictly true, that travellers going up the river Senegal, in order to explore the country, and enable themſelves by experience to relate ſuch effects as follow naturally the fervour of an African climate, found the graſs and foliage on its banks ſo copious, and the flowers ſo exceſſively EXUBERANT, that our ſailors fainted from the SUPERFLUOUS fragrance; while the philoſophical individuals of this diſcovering party attributed the laviſh exceſs of vegetation not wholly to the penetrating warmth of a vertical ſun, but to thoſe enriching rains which are ſo REDUNDANT in

in that country at certain periods of the year.

EYE AND SIGHT

ARE ſometimes, in ſomewhat like a figurative ſenſe, nearly ſynonymous. A foreigner will be ſhewn a proſpect from Richmond Hill, or among the more contracted views round Bath perhaps, with theſe words—A pretty country here within the EYE; reflecting poſſibly upon the ſtretch of SIGHT required at Mount Caſhel, or that which from the firſt mountain beyond Pont Bonvoiſin commands thoſe extenſive provinces of France, which ſeen for the firſt time create a ſtrong ſurpriſe upon the mind, and aſtoniſh viſion while they reach beyond it.

My

My SIGHT grows weak, or my EYE fails me, is ſynonymous in common converſation; and Dr. Beattie ſays moſt wiſely, that many a metaphyſical diſpute has grown out of the affinity of theſe two ſubſtantives, which ſometimes may, and ſometimes ought not to be uſed each for other. See the Eſſay on Truth, part ii. chap. 2, ſect. 1. "*I ſee a ſtrange* SIGHT, &c."

Quotation only mangles books like thoſe: they ſhould be read carefully, and read through; and in our days *ſhould be got by heart.*

FABLE, FICTION, APOLOGUE, ALLEGORY.

ARE nearly allied, though not exactly ſynonymous; for the third though a better word is commonly ſunk in converſation, and the firſt ſubſtituted in its place: meantime

we muſt remember that all the reſt are included in the term FICTION, which implies any tale not by the teller intended to be believed; and among theſe FABLE or APOLOGUE is perhaps of higheſt antiquity, and ALLEGORY of more peculiar and appropriate invention. The firſt is however in general acceptation confined to that kind of writing, which in order to give poignancy to inſtruction, beſtows character and language on brute or inanimate beings, deducing from their fictitious diſcourſes ſome moral or ſome ſatire applicable to manners and to life. Æſop in ancient days, and La Fontaine in modern ones, have played the trick with moſt ſucceſs; and thoſe who ſhould ſeek diſtinction by the ſame method, would gain *now* no praiſe higher than that of good imitators. The earlieſt APOLOGUE or FABLE upon record is Jotham's, preſerved in Scripture (ſee the book of Judges, chap. ix.): but the Eaſt was parent of ALLEGORY,

and

and this ſtory of the trees is an admirable work of fancy, conſidering the age he lived in, and his own peculiarity of ſituation. Menenius ſcarce compoſed a better nine hundred and ſixty years after, when the world had taken many deeper ſhades of colouring than in thoſe old times when Greece herſelf was wrapt in a miſt of FABLE, and nothing meets us *there* but Centaurs and Lapithæ as contemporaries (ſo ſays Bede at leaſt) with Abimelech or Thola, judges of Iſrael. When rebellious Rome was brought to reaſon by her old ſenator's wiſdom, and ingenious application of his APOLOGUE concerning the belly and the members, life was digeſted into another form, and Themiſtocles bore due ſway over a highly poliſhed ſtate, though no one in it turned their eyes towards Italy, to view there the future ruler of the world. Our accounts meantime concerning the Heſperides, and golden apples fruit of thoſe fortunate iſlands, and guarded

by a *dragon*, may properly be ſtyled FICTIONS, founded as we now have reaſon to ſuppoſe upon the ſtory of Eve's temptation by the *ſerpent*. Virgil's tale of the Harpies, and his deſcription of Æneas's deſcent into hell, claim the like appellative; they were alluſions to the Eleuſinian Myſteries no doubt, yet never meant to be believed or ſtudied but as poetical FICTIONS. I know not whether Heſiod's beautiful invention of the Riſe of Woman will be allowed me as ſtrictly ALLEGORICAL: if not, I recollect *no* ancient ALLEGORY anterior to that, which Phœnix, in the ninth book of the Iliad, relates to ſoften Achilles, where he tells him that prayers are Jove's daughters, and how they have lame feet, wrinkled faces, &c.

ALLEGORY ſeems in fact to poſſeſs herſelf of an excluſive mode of teaching truth by perſonification of qualities good or bad;

> Giving to airy nothing
> A local habitation and a name.

The

The beſt our Engliſh language can afford are diſperſed up and down our periodical papers,—Spectator, Adventurer, Rambler. The Viſions of Mirza and the Mount of Miſeries are incomparable pieces of writing in the firſt-named. The ſtory of Sultan Amurath in the ſecond. Wit and Learning, Reſt and Labour, are the admirable ALLEGORIES of Johnſon, who ſaid the laſt of theſe, Reſt and Labour, was his favourite compoſition among all that the Rambler contains.

Moore's Female Seducers too is exquiſitely pretty; but I heard lately it was not Moore's work, but written by Broome, who furniſhed ſo many good verſes and notes in the tranſlation of Homer's Odyſſey.

FAME, RENOWN, REPUTATION, CELEBRITY, NOTORIETY.

THESE rational objects of turbulent deſire, theſe words which have prompted ſo many actions good and bad, are not, though all delightful, exactly ſynonymous. The firſt however is of no doubtful origin—*Græco fonte cadat*—and ſwelling to capacious ſize, while it retains its primæval purity, receives the reſt as tributary ſtreams into its boſom. CELEBRITY is of a weaker degree in ſtrength, and narrower in extent; and as many a man finds it poſſible to obtain CELEBRITY, which commands—and juſtly—the admiration of his own ſmall circle, he ſits content, nor ſtirs out on't to venture claims upon RENOWN, for ſcience, heroiſm, or virtue; leaving the trump of FAME at liberty to convey names of more importance to future ages, and regions far

remote. The third ſubſtantive upon this ſhining liſt is oftenеſt expreſſive of the point of honour. A ſoldier loſes REPUTATION if he lingers in his tent at the hour of battle; a ſcholar, if he ſuffers himſelf to be ſuſpected of publiſhing in his own name what was indeed written by another; and a trader, if he delays payment too long after the ſtated time. A woman's REPUTATION is forfeited if ſhe admits the other ſex to privacy: thus we ſay not familiarly, Such people have blackened their FAME, or injured their RENOWN, for moſt probably they never had any;—and for their NOTORIETY, *that* is diſgracefully increaſed. But each individual has a REPUTATION that is not only dear, but in our country indiſpenſably neceſſary to their reception and well-being through the great journey of life; and he who tears or tempts it from them has their ruin to anſwer for.

The epigram on this ſubject ſo often

quoted in gay company, is for all theſe reaſons to be conſidered as falſe wit, becauſe FAME and REPUTATION are not ſynonymous:

What's FAME with us, by cuſtom of our nation
Is 'mongſt you women ſtyl'd your REPUTATION;
About them both why keep we ſuch a pother?
Part you with one, and I'll give up the other.

This however is an unequal venture; a man may do well enough without FAME, but how will the woman go on when ſhe has loſt her REPUTATION?—She may indeed be then good enough for the coward, the bankrupt, and the plagiariſt, and as *notorious* as the worſt of them.

FAMILIAR, INTIMATE, OF EASY INTERCOURSE,

ARE by no means ſynonymous: for one may be OF EASY INTERCOURSE with all, and FAMILIAR to many; yet FRIENDLY to few, and poſſibly INTIMATE—as I call intimate, having entire confidence and no thought concealed from the object of true intimacy—*with none*. Lord Bacon ſays, A man who has no friend had beſt quit the ſtage; and I remember a man much delighted in by the upper ranks of ſociety in London ſome twenty years ago, who upon a trifling embarraſſment in his pecuniary affairs hanged himſelf behind the ſtable door, to the aſtoniſhment of all who knew him as the livelieſt companion and moſt agreeable converſer breathing. What upon earth, ſaid one at our houſe, could have made ——

hang

hang himſelf?—Why, juſt his having a multitude of acquaintance, replied Dr. Johnſon, and ne'er a friend. *Cor ne edito* is the old axiom, and ſurely mankind have ſome claim on the confidence of each other: for although Biſhop Porteus ſays that particular friendſhips might be well ſunk in general philanthropy,—we muſt remember that our bleſſed Saviour himſelf loved one apoſtle as a favourite, and one diſciple as a *FRIEND*, for whoſe death he wept too, though endued with power to reſtore him.

With regard to worldly wiſdom, we ſee at once, that every perſon ſkilled in life and manners muſt be OF EASY INTERCOURSE; or he will ſhut out all information, and ſoon find himſelf, though free from vice or folly, diſqualified exceedingly for buſineſs as for pleaſure; loſing beſides, his beſt hope of aſſiſtance in a day of diſtreſs; for the reſerved man muſt not expect friends officiouſly to ſerve and help *him*, whoſe ſelf-

ſuffi-

ſufficiency in thus keeping unuſual diſtance from his equals, is puniſhed juſtly enough by their retaliation in the hour when ſociety is wanted, and a more gregarious diſpoſition would have procured comfort and ſolace at leaſt from company—if not, as often happens, ſolid benefit. Yet though to be FAMILIAR with almoſt all is adviſable, 'tis more prudent and natural to be INTIMATE only with one; as by expoſing in various places the interior of one's heart, little good is done, and much hazard incurred. Meantime, if you once let a FRIEND ſhare your INTIMACY, policy as well as virtue feels intereſted that he may keep his poſt:—and much friendſhip may certainly be ſhewn a man, which he likes better, and you perhaps beſtow more willingly, than that unbounded confidence which poſſibly diſtreſſes him, and a little endangers you. Martial lived much in ſuch an age as ours, and he ſays:

Si vitare velis acerba quædam,
Et triſtes animi cavere morſus,
Nulli te facias nimis ſodalem,
Gaudebis minus, et minus dolebis.

FANCY, IMAGINATION.

FANCY! whoſe deluſions vain
Sport themſelves with human brain,
Rival thou of nature's pow'r!
Canſt from thy exhauſtleſs ſtore
Bid a tide of ſorrow flow,
And whelm the ſoul in deepeſt woe,
Or in the twinkling of an eye
Raiſe it to mirth and jollity.
Dreams and ſhadows by thee ſtand,
Taught to run at thy command—
And along the wanton air
Flit like empty goſſamer.

MERRICK.

THESE elegant and airy ſubſtantives are not, as one might at firſt ſuſpect, wholly ſynonymous.

nonymous. A well-inſtructed foreigner will ſoon diſcern, that though in poetry there ſeems little diſtinction, yet when they both come to be talked of in a converſation circle we dó ſay, that Milton has diſplayed a boundleſs IMAGINATION in his poem of Paradiſe Loſt—tranſporting us as it were into the very depths of eternity, while he deſcribes the journey of Satan and the games of the fallen angels; but that Pope's Rape of the Lock is a work of exquiſite FANCY, almoſt emulative of Shakeſpeare's creative powers—not ſervilely imitating him. An intelligent ſtranger will obſerve too, that although we give ſex very arbitrarily to perſonified qualities—yet he will commonly find FANCY feminine, IMAGINATION maſculine, I ſcarce know why. But

> Sure in this ſhadowy nook, this green reſort,
> IMAGINATION holds *his* airy court;
> Bright FANCY fans *him* with *her* painted wings,
> And to *his* ſight her varying pleaſures brings.

The French do not ſtick to this rule: an Allegorical Tale of Mademoiſelle Bernard begins thus—

> L'IMAGINATION *amante* du bonheur
> Sans ceſſe le deſire, et ſans ceſſe le rappelle, &c.

Our tranſlator following the original deſign, by making IMAGINATION feminine, has ſpoiled the effect of the poem. 'Tis likewiſe obſervable, that ſpeaking phyſically theſe words are by no means ſynonymous, nor can be uſed each for other without manifeſt impropriety.

EXAMPLE.

We are taught by medical ſtudents to believe, that ſuch is the near connection between ſoul and body—each one feels injuries offered to the other with acute and immediate ſenſibility; and as an inſtance corroborating this aſſertion, they point out to our enquiries the ſtate of pregnancy in parti-

particular; likewiſe patients labouring under a chlorotick habit, or confirmed anorexia—who find themſelves ſubjected by thoſe diſorders to the force of IMAGINATION in ſuch a manner as to create in them new and unaccountable FANCIES for food, rejected by perſons in perfect health, as odious and offenſive:—green fruit, raw vegetables of the table, even mineral ſubſtances —as clay, chalk, coals, and the like, which ſoon as the complaint is removed are driven away, and probably return no more.

FAREWELL! ADIEU!

THE firſt of theſe adverbs, though of Runic derivation *en parte*, runs *in toto* according to the Latin phraſeology, *Vale!* or *Jubeo te bene valere* — FAREWELL! and is applicable to whatever we take leave of: whilſt

whilſt ADIEU! being a more modern and more pious exclamation, meaning by ellipſis —A DIEU *je vous recommande*, ſhould in ſtrictneſs be applied only to human creatures. Though this rule is not rigorouſly obſerved either in books or life, 'tis not amiſs that foreigners ſhould be appriſed of it, that they may at leaſt know ſuch a law exiſts, though hourly broken; as each word is popularly put by corruption into place of the other, by thoſe very people who, if they recollect only the well-known ſong in Handel's Oratorio of Jephthah beginning

Farewell, ye limpid ſtreams, &c.

will inſtantly feel, and upon reflection remain convinced, that ADIEU would have been leſs ſtriking there, and leſs pathetic, juſt for this unſought reaſon—becauſe it would have been leſs proper.

TO FAST, TO USE ABSTINENCE, TO ABSTAIN FROM FOOD.

THESE verbs are always conſidered as ſynonymous, although the ſecond is by far moſt comprehenſive, as it includes a variety of mortifications, and implies that we are not only induced or compelled to ABSTAIN from FOOD, but from what in this age of diſſipation is equally dear to many people—amuſement. 'Tis for the firſt reaſon that our State, in cloſe alliance with our Church, ſhuts up the theatres in Paſſion week; and 'tis for the ſecond that private houſes double their efforts to drive away a ſerioufneſs till now ſuppoſed neceſſary to inculcate.—No religion forbears to enjoin ſome ſeaſon of ABSTINENCE, and no ſect of chriſtianity fails to approve it—even quakers faſt, though by a rigid and literal acceptation of

our Saviour's injunction to make no parade of their obedience, they rob us of all benefit from their example—while Romaniſts, continuing the phariſaical cuſtom of *diſfiguring their faces by aſhes* on the firſt day of Lent, and praying at the *corners of the ſtreet*, and even at the places of recreation as I have ſeen them at Bologna—directly and poſitively deſpiſe our Lord's precepts given in his ſermon upon the Mount, Matthew vi. That to FAST however, and mortify the body, is good for the ſoul's health, is certain and undeniable. Jeſus Chriſt ſet us himſelf the example, not only of ABSTAINING from food, but of revering old uſages and ſtated times, chooſing the term of forty days, apparently becauſe, the deluge having laſted ſo long, that number of days was ſet apart by the Jews as a commemoration of the event. And Moſes faſted forty days by divine aſſiſtance, when he received the law he was appointed to promulgate in the wilderneſs.

wilderneſs.—Elias too FASTED the ſame time. The Ninevites had forty days allowed them for averting God's judgment by ABSTINENCE and prayer. And perhaps all theſe may be typical of the term in which nature's laſt convulſions are to be included—when this terraqueous globe ſhall melt with ſudden and fervent heat,

> Form be wrapt in waſting fire,
> Time be ſpent, and life expire.

Meanwhile all Chriſtian nations but our own, call that ante-paſchal FAST Carême, or Quareſima, or ſome word expreſſive of *forty*. Lent is only a Saxon word for the ſpring, denoting at what ſeaſon of the year it was appointed by the primitive church; ſince when perhaps France has produced the brighteſt and moſt edifying examples of pious mortification, not only in Saint Louis, whoſe faith was ſo lively, that Boſſuet ſaid he appeared not merely to believe the myſteries of our holy religion, but that he

acted as if he had been eye witneſs of them—but in his admirable deſcendant known by the appellation of the Good Duke of Orleans, who died in 1712 a prodigy of excellence---who while he was in attendance on the court practiſed perpetual war againſt his ſenſes, by pouring cold water in his ſoup at dinner, wearing a hair ſhirt under his linen, and ſleeping on the ſtraw mattreſs only---with a thouſand contrivances to ward off the ſeducement of ſenſuality, in the midſt of voluptuouſneſs which ſurrounded him on every ſide. Even Paſchal's auſterities are not as meritorious as theſe, becauſe theſe were endured in the midſt of temptations reſiſted perhaps by no one but himſelf, at a time when even negative virtue muſt have proceeded from extraordinary grace---ſo corrupt was the ſociety he lived in---whilſt riſing at four o'clock in the winter mornings without fire in his chamber *he* tranſlated St. Paul's epiſtles from the Greek, adding a paraphraſe

raphraſe and notes, of value for their learning as well as for their piety.

Such approaches to perfection---to chriſtian perfection I mean—have perhaps never been made by any one family, as the houſe of Bourbon can exhibit in the life and death of Lewis the Ninth, Lewis the Twelfth, Lewis the Sixteenth, and this incomparable Duke of Orleans.—May their virtues be efficacious to redeem in ſome meaſure the wickedneſs of a nation now become flagitious in the extreme! I have ſaid nothing of ABSTINENCE yet as a corporeal power, although it is moſt certain that many animals are endued with it to an exceeding high degree. That ſome ſerpents in India lie torpid after taking in food for a prodigious while, is not however ſo ſtrange as the ſight of a little dormouſe, which every girl at ſchool, where they are frequently kept as play-things, can tell us, will FAST in ſpite of her miſtreſs's efforts to feed the favourite,

for many days, weeks, nay months; to the admiration of thoſe who contemplate the feebleneſs of ſuch creature's frame, and the apparent neceſſity its little body ſhould naturally evince of conſtant repair, and daily if not hourly ſuſtenance. But whilſt the Canary-bird dies of want in four-and-twenty hours if not fed, the little quadruped maintains its petty powers proof againſt privation, from its peculiar capacity to ABSTAIN from FOOD.

FAT, FLESHY, PLUMP, WELL-FED,

WILL not however be epithets ever beſtowed on either the men or beaſts mentioned in the laſt article. The reaſon I have inſerted theſe adjectives is chiefly to prevent foreigners from uſing them *quite* ſynonymouſly, though very cloſely allied: becauſe

cauſe we now and then, though rarely, apply ſome of them to vegetable ſubſtances, and ſay a FLESHY cherry, if ſpeaking about one the ſtone of which lies deep: it could not however be called by any of the other words—unleſs PLUMP perhaps—without manifeſt impropriety.—A corpulent man or woman is ſaid to be FAT, when we have no mind to ſoften matters—and tell them that their embonpoint is agreeable; whilſt WELL-FED is properly applied to a beaſt ſelling at market. Corpulence certainly becomes a diſeaſe in ſome unfortunate individuals, when every thing tends to preternatural redundance. But for the comfort of thoſe who delight to ſee mind triumph over body, we have the famous miller of Billericay in Eſſex, who by dint of reſolute temperance, or rather a ſtrictly abſtemious diet, did actually reduce himſelf from the enormous weight of twenty-nine ſtone to twelve only, as I recollect:—thus by faſting, and inhibi-

tion of ſleep except for three hours in every four-and-twenty, bringing his perſon into the common ſize of common mortals, and reſuming his ſituation and duties of life from which that intolerable bulk had for ſome years precluded him. And 'tis ſaid that a gentleman of fortune, encouraged by having heard of his wiſe reſolution, is at this moment determining to follow ſo excellent an example.—Let not however any thing which he does, or I ſay, tend to approve or even palliate a folly often committed by young ladies, who, to prevent their being called FAT, ruin their health and beauty too, which beſt conſiſts in PLUMPNESS—and which when once loſt can never be reſtored.

FAULT, ERROR, OFFENCE, DEFECT, MISTAKE.

THE uſe of theſe half ſimilar, and ſometimes nearly ſynonymous ſubſtantives may perhaps be taught to foreigners not diſagreeably by the following honeſt addreſs:

If then in the courſe of this little work ſome few DEFECTS may be diſcovered, let not the FAULTS be magnified into OFFENCES. Some MISTAKES will always happen from negligence, and ſome from ERROR; but candid readers of every nation will be willing enough to weigh general uſefulneſs againſt partial deficiency; and whatever cenſure may be ſuffered from *Italian* criticiſm, one is ſure at leaſt to eſcape deriſion; that modification of ſuperiority, which hurts ſo many, and reforms ſo few.

FEELING,

FEELING, SENSIBILITY.

THE firſt of theſe words has lately ſo encroached upon the territories of the other, that they now ſeem very nearly if not wholly ſynonymous; but 'tis the age for verbal nouns to increaſe their conſequence, and from mere participles—ſo called, as every one knows, becauſe they participated of both natures—are going forward to become ſubſtantives completely, and ſignify *things* as well as *actions*; taking up their plural number of courſe, and ranking with the nouns as if originally of their family. Among theſe our FEELINGS have by ſome modern writers been called up into the tragic drama, while they would have better ſuited the ladies in the boxes, than to be pronounced in poetry by players on the ſtage; where SENSIBILITY has long been in poſſeſſion

of

of the part, according to their Green-room cant.—As I profeſs however to teach *talk* only, not *language*, and to teach that only to foreigners—this word muſt leſs than any be left out; for ſome Italians have expreſſed ſuch a predilection for it (although the derivation runs widely diſtant from their tongue and country), that I have heard them reſt our cauſe upon it; and thoſe who argued in favour of Britiſh tenderneſs, have found out that we *could* not in our cold iſland be *wholly* ſtatues, or as they ſay *philoſophers*, whilſt a word ſignifying ſuch quickneſs of perception filled our mouths.—FEELINGS ſo applied will not however be eaſily found in a good dictionary.

FIERY, FERVID, FLAMING, FERVENT, ARDENT.

ALTHOUGH theſe adjectives are preſſed by turns into deſcriptions of love and anger, religious zeal certainly claims them with moſt propriety, or has claimed them; for this is a quality we ſpeak of but as it is paſt, and has left durable effects which prove at leaſt the ſtrength of the firſt impreſſion. We may ſay however with ſafety and civility, that the loud and FERVENT diſputes among chriſtians in the paſt centuries, have had few if any ill conſequences with regard to our Anglican church, whoſe moſt ARDENT well-wiſhers now perceive it has been ever more endangered by the mine, than the battery—that under current known to thoſe travellers who frequent the Rapids of Niagara, and obſerved by them

ſlowly to ſap the foundation of that rock which has ſo many ages braved the fury and defied all injuries committed by the torrent's power.—'Twas thus perhaps the FIERY zeal and daring attacks of the Romaniſts only called forth on our parts a calm and ſteady oppoſition, ſhewing all mankind how FLAMING violence ſubſides like a volcano, in darkneſs and in ruin; while FERVID warmth retains its generous glow, and like the light-diſpenſing ſun burns on through time's long courſe, though ſometimes clouded,—ever unconſumed.

FLATTERY, OBSEQUIOUSNESS, ADULATION.

THE firſt and the laſt of theſe ſeem conſequences of the ſecond, rather than ſynonymes; for is there any one ſo generous as

as not to require both, when they feel an OBSEQUIOUS friend clinging to their heels, and following in their path? I ſay both; becauſe FLATTERY may be, and often *is* performed in dumb ſhew—witneſs the character in Theophraſtus, who diligently picks ſtraws from his patron's beard; the officious cavalier ſervente, who carries his miſtreſs's ſnuff-box for her, and even ſometimes her dirty pocket handkerchief; and the fawning Engliſh niece, who makes ſweet cordials to pleaſe the palate of a rich gouty uncle—till his will is witneſſed—then leaves him to the care of a hireling nurſe, and calls her hungry brothers in, to ſhare the plunder of his fortune.

ADULATION meanwhile, which expreſſes a kind of worſhip, ſeems a *verbal* inſult to our underſtanding: the true proficient in this *dulia* ſcorns not to expreſs in hyperbolical phraſes his unfelt admiration of our conduct, wit, or beauty. The beſt repreſentation I ever ſaw of this, may be found in General Burgoyne's Comedy called The

Heireſs; and that I ſay ſo is neither FLATTERY nor ADULATION, for it proceeds from ſincere opinion of its excellence: ſtill leſs is it OBSEQUIOUSNESS, for whilſt I copy out this article the ingenious Author dies!

FLOCK, HERD, DROVE,

ARE in a certain degree ſynonymous, though we do to the torture of foreigners appropriate the words ſo as to make it ridiculous, I ſcarce know why, to ſay a FLOCK of HOGS, or a HERD * of ſheep.—A DROVE of oxen is reaſonable, becauſe no one calls them ſo but while they are driven: when feeding on the meadow they are called a HERD at graſs. A cluſter of grapes, or a bunch of currants, are equally arbitrary; and

* They ſhould be juſt the reverſe—a *flock* of ſheep always, and a *herd* of ſwine, deer, or goats.

I know

I know no man that can tell me why we ſay a *covey* of partridge, a nide of pheaſants, a flock of wild geeſe, and a drove of turkeys—unleſs the firſt of theſe alludes to their being taken in a net, and *covered* by the ſame; that the ſecond means as many pheaſants as are found in the *niduſ* or neſt; that the third is only a mere aggregate; and the turkeys are ſo called as the oxen are, when *driven* along the roads from Norfolk to London.—But 'tis the ſame when ſpeaking of people. We appropriate particular words to particular claſſes, and ſay a *crowd* of courtiers, a *mob* of blackguards, a *troop* of ſoldiers, a *company* of players, a *ſet* of ſervants, and a *gang* of thieves. When a promiſcuous *throng* gathers round a popular preacher either in church, or field, or conventicle, 'tis called a *congregation*; let the ſame perſons meet in the ſame numbers at a playhouſe, and they take the name of *audience*; at a horſe-race they become *ſpectators*;

tors; and in an aſſembly-room—the *company*.

Enough of this nonſenſe.

FLUENCY, SMOOTHNESS, VOLUBILITY.

THESE words if applied to converſation, or even to declamation, are uſed in a ſenſe nearly if not wholly ſynonymous; and ſeem to imply not only a copiouſneſs with regard to words, but an idea as if eloquence were put in the place of inſtruction, and that there was more verboſity than matter concerned—Such was Pope's notion certainly, and ſuch was Swift's.

Words are like leaves, and where they moſt abound,
Much fruit of ſenſe beneath is rarely found,

ſays the firſt of theſe writers: yet one is never gratified by a ſight of cherries nailed

to a wall as I have ſometimes ſeen them very bare of foliage in particular years; one likes rather to obſerve the fruit glowing through the leaves' delightful green. Pope and Swift had ſmall converſation powers, their talent was in writing: but bullion is not current till 'tis coined; and the ſea itſelf would ſtagnate with its quantity of ſolid contents, did not the tides toſs it into active motion; while the ſtream whoſe FLUENCY preſerves the clearneſs of its bottom, carries ſome grains of gold into that ocean, when like a ſtrain of ſweet VOLUBILITY in talk, it takes up the valuable part of every land through which it flows—yet by its SMOOTHNESS leaves to none a reaſon for complaint.

In the varieties exhibited by human manners to an obſerving mind, may be found perhaps ſome unhappy talkers, who being copious without that SMOOTHNESS of diſcourſe, remind one more of the brown win-

try foliage ſticking cloſe to an old oak in January, or ſullen beech tree, ſtiff in ſtale prejudice that yields with difficulty to new and brilliant thoughts, than of that verdant and luxurious leafy labyrinth which Pope's remark brings to our obſervation.

But Shakeſpeare, when he ſpeaks of Biron in Love's Labour Loſt, deſcribes a truly faſcinating converſer; and ſays,

> That aged ears play'd truant with his tales,
> And younger hearings were quite raviſhed;
> So ſweet and VOLUBLE was his diſcourſe.

FORGIVENESS, PARDON, REMISSION OF OFFENCES.

I KNOW not whether I ſhall be cenſured for ſaying, that although theſe words are perpetually uſed each for the other, they can ſcarcely be thought ſynonymous in a

moral or literal ſenſe. Complete FORGIVENESS ſeems a ſhade ſhort ſomehow of free PARDON, which in my notion implies abſolute reinſtatement in all that we enjoyed before the offence was given; and ſo I do believe the law conſiders it:—he who has once received the king's free PARDON might, I believe, if he pleaſed, ſtand for member of parliament; he is, or I am miſinformed, as if he had never offended. Now ſurely FORGIVENESS cannot carry as full a meaning *quite*, though Pope Lambertini ſaid it did; and when he was confeſſor to the queen of France, inſiſting on her total REMISSION of cardinal de Richelieu's injuries toward her, which ſhe agreed to—he, willing to prove her majeſty's ſincerity, ſaid—"Will you permit me then to carry him this ring, as token of that heavenly FORGIVENESS?"—"*Oh! mon pere, c'eſt trop, c'eſt trop!*" cried the expiring lady. "No, madam, you *once* would have given me leave to carry him a richer

richer preſent: if you FORGIVE him, ſend him the ring; if not, I urge your majeſty no further."—"I bleſs him with my laſt breath," replied Mary de Medicis; "I forgive him, I pray for him as for *my enemy*—but I will not treat him as if he were my friend: what can I do more for *them?*—He has ſcarce left me a ring to leave to thoſe I love."—So ends the ſtory, and I think the queen REMITTED his OFFENCE; but ſuch was not the FORGIVENESS ſhe prayed for to *herſelf*, I truſt. The confeſſor was right, therefore; but he was *ſtrict*, which God will not be; *he* will FORGIVE even our partial REMISSION OF OFFENCES, or how would the affairs of this world go on at all? Were monarchs again to truſt detected traitors, or were we to put our money and our children's in the hands of a known thief, only becauſe we had completely FORGIVEN him, and the king had beſtowed on him free PARDON,

certain ruin would enſue; for we cannot be aſſured of *his* reformation, however we may engage our own obedience. A lighter obſervation ſhall cloſe the article. In an old play written by Beaumont and Fletcher, called as I remember A Wife for a Month, the king is poiſoned; but with circumſtances of ſtrange haſte and cruelty, ſo that the traitors not underſtanding well each others' minds, give doſes of a different nature;—which, after torturing the wretched ſufferer in a manner particularly horrible, end at laſt in his recovery. Other acts of treaſon undertaken by the ſame neſt of villains, with the ſame Sorano at their head, are defeated as to their completion; all evil projects come to nothing at laſt, and the good king is reſtored to his peaceful enjoyment of the throne. *There*, in conſideration of ſome innocent lady, ſiſter to the principal traitor, as I recollect, he publiſhes an act of general amneſty

amneſty and PARDON;—but he adds humorouſly,

Let not Sorano (only) bear my cup,
But ſafe retiring—live well in future.

A prudent caution, after he had been poiſoned by him.

Poi le perdute penne
In pochi di rinnuova;
Cauto divien per prova,
Ne piu tradir ſi fa.

METASTASIO.

FORTUNE, FASHION, FAMILY, RANK, BIRTH, NOBILITY.

STRANGERS in England, who hear us hourly celebrating our acquaintances as people that poſſeſs ſome one if not all of theſe ſhining though caſual advantages, are apt of courſe to confound them; while we

reſidents know nothing with more certainty than that they are not ſynonymous. A miſtake however obtains upon the continent, particularly in Italy, that the firſt of theſe alone is valued in England, where commerce levels all diſtinctions except thoſe beſtowed by money, or as we term it FORTUNE. It is *not* ſo, however, nor ought to be, in a mixed government like ours, where the ſovereign ſtill retains his juſt prerogative of giving RANK inviolable; and ſurely the word itſelf implies at leaſt precedence. But if in this inveſtigating age nobility is found out to be a mere bubble, blown by the breath of kings, 'tis yet acknowledged to be an elegant, a brilliant meteor: ſo is the rainbow, formed by ſolar beams, ſhining through a cloud, a link to connect earth with heaven, a gay præcurſor of peaceful days, I hope, and halcyon hours: *valde ſpecioſus eſt in ſplendore ſuo, et manus Excelſi aperuerunt illum.*

The man who makes a FORTUNE in our country,

country, finds a ſpur to his induſtry, and complacence in his honeſt gains, while contemplating the poſſibility of acquiring RANK for his ſons; nor would his ardour in the purſuit of a life wholly lucrative be as rationally fervent, were the advantages of money-making to end in themſelves, and buſineſs never ſettle into leiſure. No; the gloomy half-independent baron, who lords it over ignorance and ſubmiſſive ſtupidity in his vaſſal-guarded caſtle, remote from the power of a monarch that might check his arrogance of demi-dominion and tributary ſway, affords indeed a horrible idea for imagination to contemplate; but the Corinthian pillar, ſo finely, ſo fancifully erected by Mr. Burke, ſhould ſtill be found to decorate a court. 'Tis *there* alone NOBILITY gives and receives due luſtre; while thoſe fluted columns that affect you with pleaſure, ſeen to ſupport the Louvre or Eſcurial, ſeize the mind with ſorrow in Campo Vaccino, where the fading acanthus

ſcarcely

ſcarcely can be traced upon the cracked and truncated ſhaft—and impreſs one's ſoul with awful ſenſations of ſtill blacker fate, viewed from the waſtes of Balbec or Palmyra.

But we are to call over another denomination of Engliſhmen, who prefer the ſelf-created title of people of FASHION, to FORTUNE, precedence, or even BIRTH itſelf; and *theſe gay creatures of the element*, with empty purſes, unfurniſhed heads, and unnoticed FAMILIES, ſprung as the inſects of the Nile from a redundant ſuperflux of opulence—contrive by the cut of a coat, the tying of a neckcloth, or fold of a robe, to obtain diſtinction in ſociety, and even reſpect from members and claſſes of that ſociety, ſuperior to themſelves in every gift of nature, every acquirement of art. Nor are the flutterers unneceſſary to us, neither; nor would I contribute willingly to curtail their race—whilſt, like the white cloke worn at Venice, to repel the ſun's heat, they really

ſerve

ſerve to ſhade us from talents that would dazzle, or riches that might oppreſs one.

The other two words remain to be diſcuſſed;—while my foreign readers, Germans and Italians, will pronounce *them* ſo certainly, ſo exactly the ſame, that no one but a Britiſh ſubject, who has in *their* minds claim to neither, could ever think of ſeparating the ideas of BIRTH from thoſe of FAMILY. We keep them apart, however, and call Sir Roger Moſtyn for example a man of ancient and reſpectable FAMILY, no more, though nineteenth in deſcent from Edward the Firſt, king of England, and thirteenth if I miſtake not from John of Gaunt, called the great duke of Lancaſter, father to Henry the Fourth. Elizabeth Percy meantime, late ducheſs of Northumberland, boaſted and juſtly her illuſtrious BIRTH; nor can we deny that compliment to the Howards, when we have ſeen ſix of the ſame name and blood ſit down together in the houſe

houſe of peers. In a word, BIRTH conveys to us more the idea of majeſtic dignity—the term FAMILY pays more peculiar reſpect to venerable antiquity, or remoteneſs from the preſent age. In England, talents too claim power to caſt a gleam of glory on their lineage; and the name of Boyle is conſidered by every one as greater for that ſole reaſon, I ſuppoſe, than Delaval's, although *his* pedigree be drawn from Harold, king of Norway.

FREEDOM, LIBERTY, INDEPENDANCE, UNRESTRAINT.

OF theſe ſo faſhionable words 'twere good at leaſt to know the meaning, while their ſound is ever in our ears. They are not I think ſtrictly and actually ſynonymous,

becauſe FREEDOM ſeems always to require, and often even in converſation takes an ablative caſe after it, as FREEDOM *from* ſorrow, *from* guilt, or puniſhment, &c. while LIBERTY claims a more poſitive ſignification, and ſeems to imply an original grant given by God alone—a ſemi-barbarous, ſemi-ſocial ſtate, like that of the Tartar nations who live by rapine, and ſubſiſt in wandering hordes—*their hand againſt every man, and every man's hand againſt them*, as was promiſed to their progenitor Iſhmael. Yet even theſe as cranes obey a leader, and reject not ſubordination, which is paid to him who beſt remembers and can moſt readily repeat his long traced genealogy. This is rational: for ſuperiority of wiſdom may be diſputed; ſuperiority of ſtrength may fail by age or ſickneſs; while ſuperiority of deſcent is leaſt obnoxious to acknowledge, and moſt eaſy to aſcertain, of any pretenſion to preeminence. How different however are theſe

notions

notions of LIBERTY to thoſe of modern democrates! who ſeem to mean only childiſh deſire of total UNRESTRAINT, like that enjoyed by boys at a barring out; where bluſtering rebellion however grew ſo noiſy, that the world would no longer look on upon that folly. Yet is that now the conduct of a once enlightened, poliſhed nation; for not even Frenchmen I truſt do yet ſeriouſly deſire a return to ſolitary, ſavage, unconnected INDEPENDANCE, ſuch as can be only poſſeſſed by wild Americans, who hunt the woods and fiſh the rivers ſingly for ſupport, dying at laſt of hunger in their caverns, as do in the deſerts diſabled beaſts of prey. Complete LIBERTY, in the preſent acceptation of the word, though, will ſoon in ſuch a ſtate as France finiſh by freſh tyrannies. Ariſtocracy quickly forms to herſelf a ſecond-hand canopy from the fragments of kingly power; and 'tis nothing after all but ſuch ill-judged UNRESTRAINT that makes the Baron of Tran-

Tranſilvania ſo hateful and ſo formidable, the dread of his vaſſals, the abhorrence of human-kind. When the Roman *empire* was *deſtroyed*, theſe Gothic governments and feudal ſyſtems firſt were formed; let the votaries of airy INDEPENDANCE, or of FREEDOM armed by Phrenſy againſt herſelf, keep this fact full in view.

GAY, LIVELY, PLEASANT, FACETIOUS, CHEERFUL, BLYTHE.

THE ſecond and laſt of theſe agreeable attributives, belonging as it ſhould ſeem to mere animal ſpirits, may be beſtowed on objects of no eſteem, unleſs it be anticipated delight, ſuch as one takes in the infantine ſports of a happy family, or ruſtic feaſt; but ſuch pleaſures tire: and we ſay ſometimes that Hilarius is a very CHEERFUL acquaintance,

ance, and was a particularly PLEASANT companion, till his young ones engroſſed as now his whole attention; for although one wiſhes all poſſible good to the man's children, and thinks highly of him for promoting it by all due means, no patience can long endure the fatigue of hearing FACETIOUS bons mots and happy ſallies of his ſon Dick, who promiſes in good time to be ſo GAY a fellow—or of pretty Lætitia, whom he calls a BLYTHE laſs, when ſhe jumps upon her uncle's ſhoulder and unties his hair behind—nor can any friendſhip ſhort of brotherhood ſupport interruption in one's talk of things important perhaps, perhaps merely entertaining, by the arrival of a nurſe-maid with the laſt LIVELY baby, eminently forward for only five months old.

Yet as all converſation is of far leſs conſequence than the regular duties and natural pleaſures of life, I rejoice ſincerely in the felicity of my old acquaintance, and ſtrive to

repel

repel the diſtaſte I now unluckily feel for his ſociety, which once ſo pleaſed me—leſt latent envy, not delicacy, may have cauſed the alteration.

GESTICULATION, ACCENT, EMPHASIS, ENERGY; ACTION IN DISCOURSE; POSTURE AND ATTITUDE EXPRESSIVE OF SENTIMENT.

THE great difference here ſeems beſtowed by the words on their places, or rather by the places indeed upon the words. We call that ACTION on a theatre, which is GESTICULATION in a room; and juſtly: for on the ſtage men's paſſions are applied to, whilſt converſation in our cold country is compoſed of argument or ſuperficial chat concerning facts not eaſily illuſtrated by attitude or geſture. There is a notion got among us of late years however, that pulpit

eloquence may be enforced by theatrical manners. This comes over I believe with travellers from the continent, where pleaſure and duty alike make application to thoſe paſſions by which they deſire, and are content to be guided. In their inſtructors, therefore, thoſe violent contorſions of the body, with loud EMPHASIS and piercing accent of the voice, are not unwiſely approved, which would excite no paſſion in *us* except contempt, and no ACTION except honeſt laughter I believe: nor would an Italian audience look gravely on to ſee a preacher of their own reciting a tranſlated ſermon upon Gentleneſs, by Blair perhaps—with his accuſtomed violence of ENERGY, and ſudden changes of POSTURE as if expreſſive of SENTIMENT, where the ſentiments are ſuch as attitude cannot expreſs; becauſe, to every ſpectator of every nation, ACTING is ſuperfluous to argument, and renders regular diſcourſe ridiculous. There

is

is a national rhetoric which has its due force with its own countrymen, but can perſuade and delight only in its own circle, and within its preſcribed boundaries. Our great Lord Chatham would never have gained a cauſe in the Venetian Courts of Judicature by *his* oratory, I believe; nor would un'Avocato di Venezia riſe by *his* eloquence in our Houſe of Commons. When Pere Bourdaloue was requeſted to preach a Good Friday ſermon in a friend's church, they thought him late in coming to the veſtry, and calling at his apartments which were cloſe by, ſurpriſed the good old prieſt at ſeventy-ſix years of age dancing round the room in his night-gown to the tune of his own violin. "Oh! are you come to fetch me?" ſaid he, "I am ready—but having faſted on this ſolemn occaſion pretty rigorouſly, I felt ſo low and faint to-day, that without this little aſſiſtance to nature I could ſcarce have gone through the duty." Our ſtory ends by ſay-

ing that he went immediately, and pronounced a ſermon ſo very paſſionate and pathetick, that ſeveral people were carried out in fits, and no one remained unaffected by his powers.

Would ſuch a method of heating up thoſe powers ſuit any countryman however—but a Frenchman?

GOOD BREEDING, GOOD MANNERS, DECORUM, AND POLITENESS.

OF theſe engaging qualities the diſcriminating terms may eaſily, and often are confounded; although the other three form a climax of refinement, while DECORUM ſeems the mere ſubject on which they energize their powers; and 'tis owing to their different opinions of decorum which both profeſs, and earneſtly deſire to maintain, that

you are treated differently at the tables of a Highland Laird at Raaſay, and a Dutch Burgomaſter at Amſterdam. We put GOOD MANNERS firſt or laſt upon the liſt as we deſire to rate its merits by art or nature—for a conſiderable degree of this petite morale may be expected in only ſemi-civilized life—and it would ſurpriſe me much *not* to find GOOD MANNERS ſhewn by Captain David, the Indian Chief at Detroit, or by Tippoo Sultan in his Court at Seringapatam. That lofty courteſy, which thoſe often beſtow who ſeldom ſee an equal or ſuperior, is GOOD MANNERS, but would be ridiculous in a French or Engliſh nobleman; and I have ſeen ſome of that odd ſaucy condeſcenſion practiſed now and then to a laughable exceſs, by our provincial ladies of long deſcent, who unluckily brought it to the aſſembly-rooms of London, Bath, or Paris (I ſpeak of the laſt as it was a dozen years ago), where GOOD BREEDING teaches each to *give* the momen-

tary preference, not *take* it; and from whom the laws of DECORUM exact an artificial ſuppleneſs, and officious attention, that keeps prerogative merely by pretending to part with it on every occaſion.

POLITENESS from its very derivation implies freedom from all aſperity, an equable ſmoothneſs over which we glide or roll, and never are ſtopped or impeded in our courſe. A man of perfect GOOD BREEDING and habitual POLITENESS is the moſt amiable produce of ſocial life—perhaps the rareſt; when combined with literature, invaluable. Such, ſeven years ago, was my noble, my partial friend the Earl of Huntingdon; who united in his admirable character every talent to inſtruct, every power to pleaſe, and every grace to charm in converſation—and this too after ſixty years, and a long ſeries of ill health, had dreadfully impaired a perſon which in its beſt days could never have been better than barely not diſagreeable.

GOOD NATURE, GOOD TEMPER, AND GOOD HUMOUR.

OUR language knowing that ſuch qualities are only at firſt ſight, not upon nearer examination, ſynonymous, has provided for them theſe well compounded and expreſſive terms. The firſt ſtands higheſt far in moral life, but ſociety would go on very ſadly indeed without the other two.

EXAMPLE.

The rich and ſurly-mannered Engliſh merchant, whoſe early impreſſions of pure GOOD NATURE pain him when he ſees ſorrow unrelieved, and hears the cries of want; prompting him to give or lend large ſums in charity, and to do twenty uſeful offices of friendſhip to the moſt diſtant connection of a man who once did him a trifling ſervice formerly—may yet be, and often is, ill-

tempered to exceſs at his club-room or tavern; the ſcourge of every waiter, and torment to all the cooks—till merely for want of theſe ſecondary qualities, even the very people he loves and ſerves deſert his acquaintance, while every hand in every company is extended to the cheerful bottle companion, whoſe GOOD HUMOUR exhilarates his neighbours, and whoſe GOOD TEMPER endures the noiſy mirth or offenſive jeſts of his fellows, only becauſe he has no principles againſt which they militate, and who perhaps never did a truly GOOD-NATURED action in all his life. Yet although the two beſt tempered men I ever knew were two of the moſt worthleſs,—let none deſpiſe a quality which gives value to the idle, and confers regard upon the trifler; which hourly in ſome meaſure ſupplies the want of virtue, and beſt compenſates for the failure of underſtanding.

GOOD-

GOODNESS, RIGHTEOUSNESS, MORAL RECTITUDE, VIRTUE.

THESE words are very nearly if not entirely ſynonymous, when conſidered in a ſtrict and literal ſenſe; but as we grow more intimate with them, they ſhade off into a prodigious variety. When foreigners find us ſaying familiarly for inſtance—Will you have the GOODNESS, ſir, to ring that bell? they muſt be careful not to uſe the other words inſtead;—or when they hear the VIRTUE of ſtrong coffee highly praiſed for alleviating the paroxyſms of an aſthma,—let them recollect that ſuch efficacy, or idea of efficacy, can be eaſily annexed to *this* ſubſtantive, but not the others.—In ſerious talk, GOODNESS ſeems generally to mean patience I think, or gentle forbearance more than any higher quality; while

VIRTUE

VIRTUE appears to imply active beneficence, or heroick greatneſs, diſplayed in ſome deed worthy of being recorded.—MORAL RECTITUDE refers us to ſettled principles and long-tried conduct,—whilſt RIGHTEOUSNESS is ſcarce a converſation word. Meantime every reader muſt neceſſarily be aware, that VIRTUE among women, like courage among men, is ſynonymous to *honour*; and ſhould be called by no other appellation when the fear of ſhame, to which honour belongs, is the ſole reaſon for their preſerving it. The VIRTUE of Lucretia was that high ſenſe of honour; the VIRTUE of Joſeph was principle and MORAL RECTITUDE. Why ſhould I do this thing, ſaid he, and *ſin againſt God?* And ſuch was the caſe related of Suſanna, who was from the deſire of pleaſing God contented to forfeit even honour for the preſervation of her VIRTUE. That was principle and MORAL RECTITUDE.

HABIT, CUSTOM.

THESE words are pretty nearly ſynonymous, only that one ſays good HABITS grow up into a ſettled CUSTOM of doing right, and it does not ſound ſo well or proper if we reverſe the words. The laſt is the ſerious and ſteady term. We obſerve familiarly, that Lepidus has a very diſagreeable way of turning up his eyes, and making odd grimaces when he ſpeaks, ſo as to leſſen—eſpecially in vulgar minds, ever more attracted by manner than by matter—the weight of his own good ſenſe, and the brilliancy of his parts in converſation. Now as CUSTOM is frequently called our ſecond nature, this ſtriking example ſhould warn people againſt learning ſuch tricks during youth, as may eaſily get confirmed in riper years—ſhould our early HABITS thus obtain

tain ſtrength from practice, and want of contradiction in parents, governors, &c.

HAPPY, LUCKY, FORTUNATE, SUCCESSFUL, PROSPEROUS.

THESE agreeable adjectives ſeem at firſt view more cloſely united than ſtrict ſynonymy acknowledges, or cold experience finds them. We will try for an example. Fortunio, ſay we, was certainly a LUCKY fellow in getting that ten thouſand pound prize in the lottery, when I am told he was with difficulty perſuaded to purchaſe a ticket; but every one fancied him ſtill more FORTUNATE when poſſeſſed of twice that ſum with a very agreeable wife. Yet though in reſtoring his ancient family to a good eſtate long in the poſſeſſion of his forefathers, and lately loſt to them without much blame on

their

their part, he has been thus uncommonly SUCCESSFUL; one cannot tell how to call him a HAPPY man, while his amiable lady languiſhes under the effects of a paralytic affection, which kills not, but wholly incapacitates her from doing the duties or enjoying the comforts of ſociety; and his only ſon's deficiency of intellect, cauſed perhaps by this latent complaint or rather diſorder of the mother, now ſhews itſelf every day more plainly to us all. Theſe vexations would however have been greatly balanced by the uncommon wit and promiſing beauty of his daughter—had not the fall from her horſe laſt ſummer, which put out her hip, produced a continued weakneſs, and laſting deformity, which ſeem to preclude all hope of ſucceſſion to his fortune:—and I now queſtion whether our friend Fortunio, after being ſo many years accounted a man ſingularly PROSPEROUS, is not likely enough to let melancholy reflections prey upon his ſpirits,

ſpirits, till they bring on a train of nervous diſeaſes—and die at laſt probably of a broken heart.

But enough and too much upon this ſubject, beſt illuſtrated in the ſtory of Zeluco, where the hero is conducted through two octavo volumes, every page of which ſhews him SUCCESSFUL in all his projects, yet failing of happineſs in each, only becauſe his plans were never dictated by virtue.

HERESY, DISSENSION, SCHISM.

THAT the firſt and laſt of theſe words are not ſynonymous, our Church Litany affords a proof; which prays againſt both. The firſt is however author and cauſe of the third; for did no man, upon the mere foundation of his own private opinion and judgment,

judgment, conſider his authority as ſufficient for teaching doctrines not to be found in Scripture (which is the very eſſence of HERESY)—no ſet of men could be found ready, at every ſelf-ſufficient fellow's call, to ſeparate themſelves from the eſtabliſhed Church, following with ſolemn faces and a canting voice human precepts and inſtitutions, inſtead of thoſe firſt eſtabliſhed by Divine authority, and confirmed by long uſage of the wiſe and venerable;—which, as I take it, is the meaning of the word SCHISM: it is therefore well joined in our Litany with contempt of God's holy will and commandment.—With regard to the other word, it ſhould ſignify only diſpute among the ſeveral Churches and Apoſtles, to the which as human creatures they were ſubject—even the beſt;—for we read that there was a DISSENSION between Barnabas and Paul:—and our own Separatiſts, who ſhew ſuch unprovoked bitterneſs and rancour

cour (I know not why) againſt eccleſiaſtical arrangement and epiſcopal ſuperintendency—though they of late ſeem to glory in the term DISSENTERS—do not yet chooſe to avow the appellation of SCHISMATICS: —another proof that theſe ſubſtantives are not ſynonymous.

HEALTHY, WHOLESOME,

ARE ſynonymes when applied to particular things. This is a HEALTHY or a WHOLESOME air, ſay we, uſing the words for adjectives; adverbially too, they are taken each for other perpetually; and one hears every day how cucumbers and melons are gratifying to the palate, and pleaſing in their ſcent, but that it is not HEALTHY or WHOLESOME to eat much of them. Yet miſtakes may ſtill be made, if foreigners

foreigners ſeizing even on theſe words uſe them indiſcriminately—becauſe we often accept them in a figurative ſenſe, and ſay how Marcus gave his nephew WHOLESOME advice, which he not obſerving incurred from the ſchool-maſter a little WHOLESOME correction with a rod.—Were the other word to be ſubſtituted here, the ſentence would not only be vulgar, as it certainly is *now*—but laughable; and would ſubject a foreigner who ſhould uſe it ſo, to deriſion.

HEROISM, MAGNANIMITY, GALLANTRY, FIRMNESS.

THESE ſublime and reſpectable, theſe beautiful and glorious adjuncts to true courage, have all ſome ſhadings of diſcrimination that diſtinguiſh them from each other,

and keep them pretty clear too of all thoſe deſcribed in pages 71—78, ſo diſtant at leaſt that I hope no reader will refuſe them a ſeparate attention; while the HEROISM of Alexander the Great was never controverted, although he certainly ſhowed little FIRMNESS when the death of a favourite drove him nearly to diſtraction, and leſs MAGNANIMITY when he crucified the phyſician who could not keep him alive. *Theſe* qualities therefore are apparently and eſſentially different, and the words which expreſs them are by no means ſynonymous: becauſe acts of HEROISM may doubtleſs be performed by thoſe who can boaſt no *greatneſs of mind* at all—witneſs Henri Quatre, who wore his white plume purpoſely to attract danger in the day of battle, yet meanly ſhrunk from the avowal of his ſentiments in religion, to ſecure that crown which at laſt coſt him ſo dear. How different was the truly MAGNANIMOUS conduct of Socrates, and of Sir Thomas More,

More, martyrs in the great cauſe of piety and virtue! Nor will I omit in theſe degenerate days the death-deſpiſing anſwer of the Abbe Maury, who, when an incenſed multitude were about to hang him at the lantern-poſt for oppoſing their rebellious and ſacrilegious projects, crying *A la lanterne! à la lanterne* with him, replied with a vivacity heightened by juſt indignation—"Et quand je ſerois mis à la lanterne, mes amis—en deviendriez-vous pour cela même plus éclairés?" Patterns of FIRMNESS properly ſo called are eaſily culled out from hiſtory, or life; and if the difference between this quality and *fortitude* conſiſts in *one's* ſeeking occaſions of endurance, which the other only profeſſes to ſupport without complaint,—then Mucius Scævola and Charlotte Cordet may be cited as examples of FIRMNESS, which was as glorious in Cranmer, as *aſtoniſhing* in them, who were ſupported only by the vain hope of

human praiſe for actions the beſt half of human-kind muſt neceſſarily diſapprove.—The behaviour of Archbiſhop Scroope, however, carried this quality further than them all—as much further as chriſtian piety exceeds mere moral ſenſe of ſelf-created virtues. He, as he went on horſeback to the place of execution, proteſted he had never taken a pleaſanter ride; and arriving at the block conjured the executioner not to cut off his head at *one* blow, but at *five*. "And pray thee now be careful (added he) to ſever it at the *fifth ſtroke*; for I bear in my arms the five wounds of Chriſt, and I will if poſſible ſhew myſelf worthy of ſo great an honour." This fact the learned Doctor Parr taught me where to find; but it is a greater diſtinction for me to have gained it from his converſation.

With regard to GALLANTRY, which I think ſtands quite apart from all the reſt, and has more to do with politeneſs than bravery

bravery—though the laſt is indiſpenſable to its effects,—I had once an opportunity not actually of ſeeing, but of knowing with certainty a moſt unequivocal occaſion on which it was exerted, by a man little known as ſaint or hero, I believe; and whoſe character could ſcarce be made of conſequence to his contemporaries, even by giving an example of ſuch GALLANT manners as would have immortalized a Greek or Roman warriour. Mr. P——, then, was paſſenger on board a Britiſh veſſel wrecked in the Iriſh Seas; the ſhip was ſinking, and its long-boat filling apace:—*one* other perſon alone could be admitted—while the cockſwain kept his piſtol primed, to ſhoot if more than *one* ſhould attempt to enter.—P—— was ready; but a gentleman ſtanding near him on the deck, feeble and ſickly, wept bitterly for anguiſh at ſeeing *his* wretched life devoted to deſtruction—"Take my place, ſir," ſays Mr. P——; "I believe I

can ſwim a little;" and actually puſhed his willing friend into the boat, committing himſelf to the fury of the waves. Every reader will be pleaſed to hear that ſuch GALLANTRY was preſerved upon a hen-coop thrown out by mere accident—not by his own ſwimming—from a death ſo dreadful.

HILL, MOUNTAIN, ROCK.

THESE beautiful diverſifications of nature, without which ſhe ſinks into an inſipid flatneſs, and brings no ideas to the mind, even in our highly cultivated country, but that ſort of goſſiping ſociety which goes forward where no hindrance can be found—are by no means ſynonymous terms for the large uplands that adorn it. We ſay the Surry HILLS, the ROCKS of Dovedale, and the MOUNTAINS of Scotland or Wales; for,

to

to do Engliſhmen juſtice, they call by the name of FELLS in Weſtmorland, Cumberland, &c. what are not certainly worthy a name of more dignity than *that*, beautiful and elegant as they are. Things riſe in importance merely by their rareneſs; and people who have never ſtirred more than a hundred miles from London, will call thoſe ſcenes awful which ſtrike another by their ſoftneſs and amoenity. Dr. Boerhaave, whoſe mind was ſufficiently enlarged too, made himſelf ridiculous in his college by carrying a native of Parma to ſee the MOUNTAINS, as he termed two or three gently riſing grounds, at a day's journey diſtance from Leyden:—and charming Miſs Seward, whom no one will ſuſpect of being cold in her conceptions of what greatneſs ought to be, was impatient of Mr. Whalley's frigid indifference to the heights of Matlock I believe, or the ſcenery round Ludlow Caſtle—He! who had paſſed winters among the glaciers of Switzerland,

and ſpent two ſummers in the Alpine valleys, Chamouny and Montmelian, which no man yet has ever deſcribed ſo well!

TO HIRE AND TO LET

PUZZLE foreigners only becauſe nobody will tell them that they are not ſynonymous: a man HIRES a houſe of one who LETS out lodgings;—he muſt not take a horſe and ſay he has LET it, while the ſtable-man LET him out for the ſtranger to ride on, after the HIRE had been promiſed or paid.

HONESTY, JUSTICE, INTEGRITY, FAIR DEALING, UPRIGHTNESS, AND EQUITY.

THOUGH theſe terms are apparently ſynonymous, yet ſhall we find perhaps upon examination one word more elegantly adapted to perſons, and one to things; a poſition each native however uninſtructed *feels*, but foreigners muſt be informed of. We make our example for the preſent to run thus:—JUSTICE ſeems the characteriſtic of Great Britain, while the EQUITY of England's laws, the HONESTY of her country gentlemen, and the FAIR DEALING of her merchants, are noted over all Europe; yet as general philanthropy toward the whole human race, or ſolid INTEGRITY proved upon a ſingle individual, are no flattering qualities, ſo have I had occaſion to obſerve that our iſlanders are little beloved even by thoſe very

very nations which are willing to acknowledge themſelves enlightened by our learning, and enriched by our opulence: for although UPRIGHTNESS of character will of itſelf ſuffice to enforce reſpect, ſofter virtues muſt combine with it before affection can be hoped for. This is ſo true, that all may recollect the figure of JUSTICE painted by Raphael in the Vatican to be one of his leaſt attractive; and the very word INTEGRITY ſeems inſolently to imply *a round totality* of excellence, ſcarce expected from a faulty and finite being.

To the examples of ſtrict and ſtoic HONESTY bequeathed us by the ancients, let me add a recent one reſulting from Chriſtian intentions to pleaſe God and deny ſelf-gratification. Mr. —— meant to acquire a fortune by his profeſſion in India: he was a lawyer, and ſhould have appeared at the courts one morning, but was indiſpoſed with a cold: his excuſe for non-attendance was already

already written, and the ſervant going to carry it away, when a black merchant was announced, who told him *his* cauſe came on that day—that he would not aſk Mr. ——'s aſſiſtance, becauſe there were *flaws* in it—but took the liberty of offering him a bag of gold, equal in value to 1700 l. ſterling, if he would only be ſo kind as to ſtay away that morning. Our HONEST Briton ſent him back directly; and dreſſing himſelf haſtily, though far from well, went to the place, ſaw the merchant caſt, and related the adventure—deſiring immediate paſſports for England at the ſame time; becauſe, as he wiſely and virtuouſly confeſſed, it was poſſible enough to reſiſt ſuch an offer once, but dangerous to reſide where temptations of ſo enormous a bulk might occur too often for humanity to combat them with ſucceſs:

Where metals and marbles will melt and decay,
Fear, man, for thy virtue, and haſten away.

HONOUR,

HONOUR, DELICACY OF CONDUCT, REFINEMENT UPON VIRTUE, SCRUPULOSITY OF BEHAVIOUR, NICENESS, REPUTATION.

THE firſt and the laſt of theſe terms are ſynonymous, when a woman's chaſtity, a ſoldier's bravery, or a trader's punctuality of payment are in queſtion: let any of thoſe be doubted for a moment, HONOUR is ſullied and REPUTATION torn. When we view the ſame quality in another light, it will be found that HONOUR expreſſes in a breath what the ſecond, third, and fourth phraſes here explain by periphraſis and circumlocution: yet does that breath compriſe all that is truly DELICATE, REFINED, and SCRUPULOUSLY pure in conduct and in morals.— So does not NICETY, whoſe acceptation is more limited, and perhaps belongs rather to what the French elegantly call the ſçavoir-vivre,

vivre, and the petite morale—to matters of propriety and etiquette—to ceremonies of life, and the mere trappings of ſociety. But HONOUR is honeſty looked at through a microſcope, where all attention is paid to the minuter parts, while the larger are conſidered chiefly as exuviæ, and for the moſt part of courſe diſregarded. 'Tis for this reaſon poſſibly we ſeldom find an overt act of HONOUR, properly ſo called, that does not ſeem to ſcorn, neglect, or openly offend againſt ſome cardinal or ſome Chriſtian virtue. I muſt make myſelf underſtood by examples:

The man who, diſarming his adverſary in a duel of which there is no witneſs, reſtores him his ſword upon the inſtant, acts with conſummate HONOUR certainly; but that ſuch conduct militates againſt *prudence*, no one will deny—and if it did *not* do ſo, to confeſs the truth, there would be but little HONOUR diſplayed in the deed. The gentleman

tleman who diſcharges a gaming debt in preference to that of a tradeſman, apparently prefers HONOUR to another virtue, *juſtice*, which is ſeverely wounded by the exploit. And the Governor of Verdun, who ſhot himſelf to elude a trial as I remember, loſt ſight of *fortitude* in purſuit of HONOUR: he ſhould have truſted his life to his country. In this ſenſe HONOUR remains a quality ſlighted by religion, as promoting no man's eternal welfare, and overlooked by the law, as having nothing to do with the happineſs of human life. Volunteers in virtue, as in an army, are very troubleſome: good generals and experienced legiſlators love none but diſciplined troops; and in the great march of life, he who beſt keeps his rank beſt does his duty.

HOUND, GREYHOUND, HARRIER, TERRIER.

FOREIGNERS, eſpecially Germans, are apt to call every dog they ſee a *HOOND*, which is the tranſcendental word for that animal in High Dutch, as I have been told. In our language however it only means that ſpecies of the canine race which hunts by *ſcent*, and gives the tongue either upon trail or drag—ſo ſportſmen diſtinguiſh that peculiar taint left by the foot of hare or fox, when purſued by the opening pack in a bright but dewy morning over hill and dale ſweetly diverſified, till

> Echo, huntreſs once of Cynthia's train,
> Repeats the pleaſing harmony again;

and the ſweet animating ſounds excite cheerfulneſs even in the ſluggard's veins. Of this admirable creature, and his various denomi-

nations, much leſs his virtues, my little book does not mean to make the deſcription: ſuffice it that I tell foreigners what no Engliſh gentleman is ignorant of—namely, how the GREY-*HOUND* has acquired the name; not by his noſe, for he makes no uſe of it *in courſing*; while tall, ſwift, and quick-ſighted, he depends wholly upon his eye to obſerve, on his long, nervous legs to overtake the flying prey: but being the only dog which without training to it will kill a badger, formerly in old Engliſh called a *GRAY*, and perſecute him even in his retirement, he was called the *GRAY* HOUND; while HARRIER and TERRIER explain their office of themſelves, even by the derivation of their names alone. The firſt follows the *HARE* through all her doublings and deceits: the other, reſolving to kill that fox which his more beautiful companions have purſued but loſt, goes after him even into his ſub-*TERRANEAN* retreat—his *earth*, as ſportſmen call it—and fighting

him

him thus under *ground* obtains the appellation, *TERRIER*, for that deſperate bravery which remains unintimidated and undiminiſhed even by the conſciouſneſs that he is combating in an enemy's country.

HUNTING, COURSING, SHOOTING, SETTING.

THESE ſynonymes, like the laſt, are intended chiefly for thoſe ſtrangers who call every ſport of the field—*aller à la chaſſe*. *Alla caccia* too the Italians call taking birds even by decoy; an amuſement of the meaneſt kind I ever witneſſed. But whatever we learn from foreign nations, 'tis never to *play*—unleſs at cards indeed (for getting money is alike pleaſing to the natives of every country)—but the innocent and rural paſtimes of one's youth can be enjoyed no where except at home. Of theſe, in our

Gothick language, continental viſitants will find diſtinctions almoſt innumerable; but I will point out only the very obvious ones, becauſe, if they reſide at all in diſtant provinces, much of the evening converſation turns upon the excellency of our dogs, and ſucceſs of the chace. HUNTING then means the purſuit of hare, fox, or ſtag, by hounds bred for the purpoſe, and trained to the employ; while COURSING is chiefly a trial of ſwiftneſs and ſkill between three greyhounds held in a *leaſh* for the purpoſe of ſlipping them ſeparately at the hare, which their quick eye eaſily diſcerns and finds, though among the fallows, where her brown colour and cloſe-clapt ears conceal her, till ſpeed ſeems ſtill likelier to provide for her defence. Such too is her power and ſuch her ſkill, that, in a country full of uplands and riſing grounds, fewer than a leaſh of greyhounds can ſeldom catch her, ſo lightly does ſhe ſkim the hedge rows, ſo

ſwift

ſwift deſcend the hill, before the diſappointed dog, whom, turning ſhort, ſhe eludes; ſcales the ſteep aſcent again before he is able to ſtop his own ſpeed, and dipping on the other ſide leaves him (for want of ſcent) perplexed and loſt, the moment ſhe is out of his view. SHOOTING with pointers is a different diverſion, and conſiſts chiefly in your own ingenuity to take the aim; while the ſagacity of your quadruped aſſociates when they *try* a field, the grace and elegance with which they hunt it over, and the variety of attitudes in which they ſtand, and point the game, are wonderfully pleaſing, and ſeduce a man to continue the ſport ſometimes even to ſerious fatigue. SETTING meantime is of a far leſs active genius, and fit enough for the moſt delicate lady to participate: as here is no blood to fright, no cruelty to ſhock her feelings; the purſuit in this caſe ending only remotely, not immediately, in the death of

thoſe partridge that fall at every ſtroke of the gunner. A fine ſummer evening is the true ſeaſon for this amuſement, when the ſtill air and fading glow of the horizon encourage a train of reflections, not diſturbed but directed by your beautiful, your obedient ſpaniel towards the contemplation of man's native ſuperiority; while that lovely, that intelligent creature truſts not *himſelf*; but yielding his opinion to that of his maſter, although often well appriſed by nature where the covey lies, contentedly quarters all the ſtubble over at command of his ſovereign, appearing deeply intereſted too in *that* very ſearch he could at pleaſure put an immediate end to, by preferring his own often-tried experience. When however he has permiſſion to declare the truth, how gently, and with what flattering manners does he avow it! how meekly manifeſt his modeſt tranſports! while couching cloſe for the net to paſs over and cloſe-in both himſelf

himſelf and the game, he kindly reſerves all the fatigues of the evening for himſelf—all pleaſure and profit for his maſter!—But enough on this delightful theme, deſpiſed by many without knowing why; for after all it is man's *Magna Charta*, granted by God in days of great antiquity, to hold dominion over inferior natures, and ſubjugate by reaſon the brute creation—engaging the affections of ſome with our careſſes, and making ourſelves formidable to others by our power.

HURRY AND HASTE

ARE words very nearly ſynonymous—I hope not wholly ſo; for, if they are, Prior was guilty of notorious tautology, in an epigram of only four lines, when he ſays that

From her own native France as old Aliſon paſt,
She reproach'd Engliſh Nell with neglect or with malice,
That the ſlattern had left, in her HURRY and HASTE,
Her lady's complexion and eye-brows at Calais.

Richardſon calls HURRY a female word, and perhaps women do make uſe of it oftener than men; they conſider it as ſynonymous to agitation, and ſay they have a HURRY of ſpirits. Should a foreigner, catching up the other word by miſtake, obſerve that the lady's ſpirits are in HASTE, all would laugh, without very plainly diſcovering the reaſon of their own mirth—Do not put yourſelf in a HURRY ſo, for the buſineſs we are upon requires no immediate or violent HASTE, being a very popular and a very common expreſſion.

IDEN-

IDENTITY AND SAMENESS

WOULD be nearly ſynonymous in converſation language, I believe, only that as the firſt is a word pregnant with metaphyſical controverſy, we avoid it in common daily uſe, or at beſt take it up merely as a ſtronger expreſſion of unchangeable SAMENESS. Mowbray and Tourville with their everlaſting IDENTITY are complained of by Lovelace in his anxious agony of mind, as companions he could not endure—while Hume would have told him, that although their manners reſembled one day what they had been the laſt, ſuch reſemblance was no proof of IDENTITY, however it might give a SAMENESS to their character. Thoſe indeed who reſolve to doubt all they cannot prove, give themſelves much unneceſſary fatigue concerning the conſciouſneſs of their

own exiſtence—doubting, in good time! whether they are themſelves the ſame perſons, who, before they became philoſophers, readily believed that if they ſet an acorn an oak would come up—and that a chicken would ſurely be hatched from an egg, if warmth ſufficient were adduced to cauſe the neceſſary change of appearance in what was before a chicken in potentia? But ſuch doubts and ſuch doubters are beſt deſpiſed, as ſome of them may poſſibly have a real intereſt in conſidering their exiſtence to be dubious, that eſcape may be effected from accounting for its errors and crimes. We ſhould therefore be aware of theſe ſcepticks, and as little as poſſible I think dip into their books; from whence little amuſement or inſtruction can be derived, but much SAMENESS, particularly in their diſcourſe upon IDENTITY.

IDIOTISM,

IDIOTISM, FOLLY, SIMPLICITY, FATUITY,

ARE not ſynonymous in colloquial language, though a medical man ſpeaking profeſſionally would make little difference between the firſt and laſt. A lady however talking familiarly about a book of travels lately publiſhed, would I ſuppoſe make no ſcruple of laughing at the poor Eſquimaux's IDIOTISM, when he is deſcribed in it as looking with compaſſion on a chained monkey at a London ſhow, miſtaking him for a countryman in diſgrace; yet at the moment ſhe ſays this, and laughs at the fact, no lady ſuppoſes the man to be in a ſtate of FATUITY—for, if he was, the jeſt would all be over.

Again—The travelling gipſy, who ſends a ſervant wench endued with underſtanding

no

no meaner than her own, to look for money under a ſtone in the ſcullery, while ſhe runs away with a ſilver ſpoon, takes advantage of the girl's FOLLY, although ſhe is ſtrictly ſpeaking no fool; and was the fortune-teller to obtain Mrs. Williams of Briſtol's celebrity, and keep a good houſe over her head, ſhe might eaſily be tricked in her turn by the ſelf-ſame wench, if entruſted to go to market, and cater proviſions for the family.

FATUITY is privation of intellect by the appointment of God. SIMPLICITY, or as we juſtly call it *weakneſs*, gives way to cultivation, and may end in the attainment of much knowledge, by being aſſiduouſly inſtructed—as infants may be preſſed forward to learn what is apparently beyond their power; whilſt FOLLY ſeems a half voluntary ſubmiſſion or compliance to the faſcinating adroitneſs of another mind, not naturally ſuperior, but ſkilful in the arts of binding

binding imagination by ſympathy, audacity, or pathos; witneſs the ingenuity of ſwindlers, guinea-droppers, and the reſt. That this ſubmiſſive flexibility of temper may be driven up to IDIOTISM is ſo true, that I once ſaw a rich trader preſent a conjuring chymiſt with a hundred pounds, only for telling him that, if he would grind his cochineal finer, it would go further; and a lad of paſt fifteen years old perſuaded to burn his fiddle, becauſe, ſaid his playmates, there is a new diſcovery now, that fiddle aſhes ſell for a crown the ounce, as there is nothing elſe found out ſo certain a cure for the dropſy. We call this power, making FOOLS of the people; and truly do we call it ſo, when mankind are willing to be duped between deluſion and colluſion, ſo far that they are contented to bury themſelves chin-deep in earth at the ſuggeſtion of one mountebank, and liſten to tales of animal magnetiſm propagated for the pecuniary advan-

advantage of another. All the *vis comica* of Ben Jonſon's plays conſiſts in the gratification of our ſpleen, by ſeeing men *fooled* chiefly with the aſſiſtance of their own avarice, or other vicious appetites, till artful knaves knowing how to ſtimulate the ſame, dupe them into IDIOTISM; whilſt on the other hand his ſpirit of poetical juſtice ſatisfies at laſt our honeſt indignation, by exhibiting the puniſhment of thoſe who take advantage of their neighbour's *weakneſs*, to compenſate for the defect in their own ſtrength: as no man ſure is much leſs wiſe than he who is but juſt cunning enough to trick his empty unſuſpicious neighbour.—

See Moſca, Volpone, Subtle, and the reſt.

IDLE,

IDLE, INDOLENT, SLOTHFUL, INACTIVE, LAZY.

THOUGH none of theſe epithets, would ſuit ill ſome uſeleſs members of ſociety, yet INDOLENT ſeems the word appropriated in converſation language to the upper ranks of it. We ſay an INDOLENT prince, and an INACTIVE miniſter, a LAZY girl, and an IDLE boy. The third adjective ſeems for the moſt part attributed to brute animals; and we read that ſome ſerpents in India are providentially of ſo SLOTHFUL a nature, that after filling with food, they remain torpid and as it were totally lifeleſs, ſo as to be deſtroyed without danger to the purſuers.

Prior's John and Joan is a ſtriking and durable picture of opulent inactivity—while

They

They ate and ſlept (good folks)—what then?
Why then they ſlept and ate again.
No man's good deeds did they commend,
So never rais'd themſelves a friend:
No man's defects ſought they to know,
So never made themſelves a foe.
If human things went ill or well,
If changing empires roſe or fell;
The morning paſs'd, the evening came,
And found this couple ſtill the ſame—

with many other equally excellent verſes deſcriptive of ſome lord and lady, as it was once told me, with whom the poet had paſſed a month in the country, when his wit firſt attracted the notice of mankind; but on whom the ſlight impreſſion that it made, prompted him to revenge their neglect by this mock epitaph, written long before the parties died. Dryden cenſures this quality, and ſatirizes it very ingeniouſly in his Cleomenes; where the Egyptian King is repreſented as deſirous to ſhorten his name, that his fatigue in writing it might be ſomewhat alleviated—

a circumſtance he picked up, I believe, from the anecdotes of Sanctius II. of Spain, ſurnamed the IDLE—contemporary with our Henry I.—Dryden was a mighty reader of Spaniſh literature. Doctor Johnſon however does not ſpeak of it as borrowed: and as for Fielding, who had not reach of mind enough to ſee as Johnſon did, how finely the character was coloured by this incident —*He* ridicules, and teaches others to ridicule it, in his Tom Thumb the Great.

Come, Dollalolla—curſe that odious name!
By Heavens I'll change it into Doll or Loll,
Or any civil monoſyllable
That will not tire my tongue.

ILLUSION, DELUSION, PHANTASM,

THOUGH not ſynonymous, are near enough to be very eaſily confounded, at leaſt

leaſt by ſtrangers; while we natives know ſo certainly how to place theſe words, that we ſay properly enough, that if a perſon is under ſo ſtrong a DELUSION as to believe himſelf removed for ſome ſtrange crime or fancied excellence beyond the common limits of humanity, he may ſoon come to imagine himſelf ſurrounded by ſad or gay ILLUSIONS, out of the ordinary courſe of nature; and if he feeds ſuch notions in ſolitude, nor ſeeks recourſe from medicine in due time, —his *friends* (as one's relations are popularly called) will ſoon pronounce him ſtatutably mad—and, contenting themſelves with enjoying his *real* eſtate, leave our DELUDED friend to converſe with PHANTASMS in a perpetual and ſtrict confinement.

INCREDULOUS, UNBELIEVING, HARD OF BELIEF.

THE firſt of theſe words, though in derivative ſtrictneſs perhaps ſynonymous to the ſecond, is not ſo uſed in common converſation. We ſay of a man who refuſes credit to Chriſtian truths, that he is an UNBELIEVING hearer of the word, not that he is an INCREDULOUS fellow; as we ſhould ſoon affirm of him who was ſo HARD OF BELIEF as to doubt the exiſtence of regular and periodical monſoons in one part of the globe, ſolely becauſe he had ſtill inhabited another where the winds were always variable. That perſon is moſt properly called INCREDULOUS who ſteadily refuſes his teſtimony even to known facts, without the immediate evidence of his ſenſes to confirm them; which when he has received how-

ever, he is no longer *faithleſs*, but *believing*, as ſaid our Lord to Saint Thomas.

INEXORABLE AND INFLEXIBLE

ARE not ſynonymous, although the effects reſulting from ſuch qualities are preciſely the ſame; our firſt man refuſing to hear the voice of entreaty, the ſecond never bending to it though he *does* hear. Both at firſt ſight appear to be diſpoſitions purely hateful, yet both may be preſſed into the cauſe of virtue.

> A man reſolv'd and ſteady to his truſt,
> INFLEXIBLE to ill, and obſtinately juſt,

is a favourite with Addiſon; and we will hope that ſuch an unbending character will not ſhew ſoftneſs in the wrong place, but be for ever INEXORABLE to the ſeducing voice of temptation.

INFIDE-

INFIDELITY, ATHEISM, DEISM, SOCINIANISM.

THAT theſe terms are not ſynonymous will be readily allowed, particularly by thoſe who are of the laſt named faſhionable perſuaſion—and juſtly—as Fauſtus Socinus, the head of their ſect, profeſſed to have written againſt the ATHEISTS; but loſt his manuſcripts in a popular inſurrection at Cracow, in the year 1538, when he himſelf eſcaped with difficulty from the fury of the populace. His followers however can ſcarcely be offended by finding themſelves ranked under the widely-ſpreading banner of INFIDELITY, while we who believe and are ſure that Jeſus was the Son of God—have a right to tax thoſe people as Infidels that endeavour to deſpoil our Redeemer of his divinity, when he himſelf expreſsly

ſaid to his diſciple Philip, that he and his Father were one:

Philippe! qui videt me, videt et Patrem; Quomodo tu dicis, Oſtende nobis Patrem.

Nor can I gueſs why they ſhould wiſh to be called Chriſtians—a mere contradiction in terms—while 'tis acknowledged that God and Man are one Chriſt; ſo that notwithſtanding they may revere and obey ſome precepts given by Jeſus, they cannot with propriety be denominated Chriſtians,—the myſtic veſtment of our Divine Maſter being though of many colours found yet without a ſeam—woven from the top throughout.—Calviniſm properly ſo called affords them no ſhelter, certainly. Servetus was burned at Geneva for propagating ſimilar doctrines; nor would *Fauſtus* Socinus have eſcaped with reproofs and cautions only, as his uncle *Lælius* did, had Calvin lived to read in the writings of the nephew the fruits of his ill-

judged

judged lenity towards the uncle. But whilſt *he* was exerciſing his ſelf-created authority in Switzerland, and was jeſtingly called by ſome the new pope of Geneva, Socinus prudently contented himſelf with enjoying the luxuries of a court;—being protected at Florence till the year 1574 by Francis de Medicis Grand Duke of Tuſcany, as my Italian friends have informed me. DEISM is therefore, ſo far as I am capable to comprehend the *creed of unbelief*, ſynonymous to SOCINIANISM, well underſtood; and ranges under its banner numberleſs other ſhades of INFIDELITY which come forward with new names from day to day—Freethinkers, Sceptics, Eſprits forts, &c.

> Unfiniſh'd things one knows not what to call,
> Their generation's ſo equivocal.

Thus dubious and compoſite colours ſtrive for the diſtinction of a ſeaſon, under appellations unheard of before perhaps; accom-

modating themſelves to modern taſte and prejudice—named, admired, forgotten even by the boys and girls who ſearched freſh titles of honour for them whilſt in favour. Such were once the emperor's eye, the ſoupir etouffé, the boue de Paris, and ſo forth. They fade, and die, and ſhrink from faſhion's train, however—while the primitive tints vary not name or nature ſo long as the ſun endureth.

Since the above was written I've been told that SOCINIANS only deny the divinity of Chriſt, while DEISTS doubt even his miſſion. This certainly does bring the followers of Socinus at leaſt as near to the true Chriſtian Church, as are the rational and orthodox followers of Mahomet; for *he* too acknowledged the Son of Mary as a prophet.

INNOCENCE AND SIMPLICITY.

THESE words are ſynonymous in a literal ſenſe, and likewiſe when applied to the ſtate of babyhood; where they prove their influence over the hardeſt hearts, and charm beyond the utmoſt power of that virtue into which the firſt can ever be enlarged, or that wiſdom of which the laſt is the only true foundation. When figurative, and applied to literary works, they are too commonly ſeparated—for we admire the SIMPLICITY of many Latin poems, ſome Engliſh ones, and above all the French tales of La Fontaine, which for their INNOCENCE can ſcarcely be celebrated.—But freedom from ſuperfluous ornament is our familiar idea of SIMPLICITY in the belles lettres and fine arts, while thoſe beauties muſt be very ſtrong marked at laſt which unadorned can

pleaſe; nor would I adviſe the inferior claſs of writers to imitate that naked plainneſs which is ſo juſtly admired in Homer or Thucydides;—recollecting, that though Julius Cæſar's head ſtrikes you with reverence by its baldneſs, that of Cleopatra ſhews to moſt advantage when we figure to ourſelves the expiring beauty, and Charmion ſettling her hair and diadem ſo as to look graceful even in death.

Munditiis capimur—nec ſint ſine lege capilli.

That foreigners may be led into no miſtakes, let us tell them that, ſpeaking of theſe two words with reference to medicine, they are by no means ſynonymous:—we ſay ſuch food or phyſick may be taken with INNOCENCE: the other term won't do.

INNOVATION, SPIRIT OF CHANGING, DESIRE OF NOVELTY.

'TIS only the laſt which cauſes the exiſtence of the former; were there not that DESIRE OF NOVELTY and SPIRIT OF CHANGING in the world, fewer INNOVATIONS would perplex mankind, and fewer misfortunes diſtreſs them.—"Time (ſays my Lord Bacon) is the greateſt INNOVATOR, ſeeing he evermore bringeth in ſomewhat new: yet although termed haſty-footed, I would our modern ſtate-menders were no more haſty than he—as Time waiteth ſtill the ripening of matters, before he putteth forth a hand to gather or ſhake them down." What would ſuch a thinker have thought of the preſent INNOVATING age? He would have ſeen that it was change without novelty, and that our preſent inſtructors of the human race are

ſtruggling

ſtruggling to pick up all which Time had flung away—all that was unripe, all that was rotten in politics: let ſuch at leaſt keep far from theſe iſlands—

Riſe rocks between us!—and whole oceans roll!

Johnſon uſes the word which includes all the reſt with ſo much aptitude and force, I cannot refuſe myſelf the pleaſure to tranſcribe the paſſage. When ſpeaking of our admirable conſtitution in his Irene, the wiſe old Turk is made to reply—

If there be any land, as Fame reports,
Where equal laws reſtrain the prince and people;
A happy land—where circulating power
Flows thro' each member of th' embody'd ſtate;
Sure, not unconſcious of the mighty bleſſing,
Her grateful ſons ſhine bright with every virtue;
Untainted with the luſt of INNOVATION,
Sure all combine to keep her league of rule
Unbroken as the ſacred chain of nature
That binds the jarring elements in peace.

INSIGNIFICANT, TRIFLING, FUTILE, LIGHT, NUGATORY, UNIMPORTANT.

IT ſhould ſeem ſcarce worth the while to trace ſynonymy ſo frivolous, did not experience daily ſhew us that NUGATORY reports, LIGHT and miſty as the word their adjective derives from, invented at firſt perhaps by TRIFLING women, or men in their own characters no leſs INSIGNIFICANT, are yet capable of giving not only ſerious diſturbance to individuals, but even to the ſtate itſelf, at times become by combination of circumſtances very peculiarly favourable to half-told tales, eaſily inſinuated into empty heads; where the moſt FUTILE ſtories are moſt welcome, becauſe perhaps ſuch are ſooneſt blown away, leaving clear room for others equally UNIMPORTANT, conſidering

their nature, but dangerous enough if we reflect on their poſſible conſequences.

INSOLENT, ARROGANT, SUPERCILIOUS, PURSE-PROUD.

ADJECTIVES of a genus wholly different from the laſt; terms which, though not ſtrictly ſynonymous, may yet too often be found predicable of one perſon only; eſpecially the PURSE-PROUD gentleman, whoſe *aurum fulminans*, like that produced by pyrotechnical experiments, makes a moſt loud exploſion—but never *carries* far, as the phraſe is, or is ſeen capable of forming a durable impreſſion. If however too ſuddenly acquired wealth has the happy faculty of broadening a fellow's features into INSOLENT levity, long ſighed for admiſſion (when once it comes) into a faſhionable circle

cle is ſcarce leſs likely to draw up the eye-brows of a youthful female into a SUPERCILIOUS ſneer; nor can Literature guard her votaries from temptations to the like temper, whilſt awful Erudition, ARROGANT of her own juſt claims, and ſcornful or at beſt negligent of petty pretenſions, looks—if ſhe vouchſafes to look at all—with ſomewhat like unmerited diſdain upon the writer of this little book, and aſks how long the *ſprightly* lady has fancied herſelf initiated among the Gnoſticks, while Error marks her pages and Ignorance guides her pen.

INVENTION, INGENUITY, ORIGINALITY, GENIUS.

THESE terms are not ſynonymous certainly, though ſimilar enough to be eaſily miſapplied by thoſe who are not acquainted with

with the manner in which we appropriate them. The firſt ſeems, for example, good for every art and every ſcience where an appearance of new creation is produced. Homer and Herſchel are alike INVENTORS, and Newton may be contented to ſhare with Cervantes the praiſes of ORIGINALITY and GENIUS. Time has taught us however to annex meaner ideas to the word INGENUITY, made peculiar in theſe later days to petty contrivances and ſubtleneſs of ſkill, in the mechanic arts particularly, and from thence taken up, half figuratively, to expreſs the operations of the mind. Thus while we are inclined to adore Shakeſpeare's aſtoniſhing powers of INVENTION, we admire Waller's INGENUITY, diſplayed in ſeveral little poems with wonderful dexterity and neatneſs—witneſs the Girdle, the Marriage of the Dwarfs, and the Lady who ſings the Song he wrote, with two or three more.

Mean-

Meantime, as no new creation can after all be produced by mortal man, ſo can we find nothing reſembling it ſo ſtrongly as fermentation, where the ſurpriſing efficience of two bodies evidently different to produce a third unknown before, leaves chemiſtry in poſſeſſion of the higheſt praiſe for ORIGINALITY throughout the natural world; preſſing on literary ſtudents to this uſeful leſſon—that GENIUS cannot energize its powers unleſs a certain portion of knowledge be provided, on which to operate and with which to *ferment*. Let idleneſs then no longer ſeek a refuge in the hope of being ORIGINAL by the mere abſence of learning, which alone can inform a new-fledged writer whether his thoughts are of his own INVENTION, or of thoſe who went before him.

Some pretty unowned verſes on the death of the famous Dr. Franklin, long in my poſ-

ſeſſion

ſeſſion but never printed (to my knowledge), ſhall cloſe this article.

I.

Like a Newton ſublimely he ſoar'd
To a ſummit before unattain'd;
New regions of Science explor'd,
And the palm of philoſophy gain'd.

II.

From a ſpark which he brought from the ſkies,
He diſplay'd an unparallel'd wonder;
And we ſaw, with delight and ſurpriſe,
That his rod could defend us from thunder.

III.

Had he wiſely but learn'd to purſue
The bright track for his talents deſign'd,
What a tribute of praiſe had been due
To this teacher and friend of mankind!

IV.

But to covet political fame
Was in him a degrading ambition;
'Twas a ſpark that from Lucifer came,
And firſt kindled the blaze of ſedition.

V. May

V.

May not Candour then write on his urn,
Here, alas! lies a noted INVENTOR;
Whoſe flame up to heaven ſhould burn,
But inverted, deſcends to the centre?

He INVENTED a ſtove, where the flame was contrived ſo as to deſcend inſtead of riſing upwards.

A JOKE AND A JEST

ARE not exactly ſynonymous; the laſt is the pleaſanter trifle of the two, and has come into play ſince intellect has been more diffuſed. We are now grown faſtidious in our ſocial pleaſures, and to degrade a JEST call it a JOKE: when in former days the clown, or merry-andrew, or fool of courts and palaces, whoſe wit ſeldom roſe above mere practical JOKES, was dignified by the

name of JESTER. The laſt of theſe creatures upon record was taken into King Charles the Firſt's houſehold, where he affronted Aarchbiſhop Laud; and afterwards being neglected and loſt ſight of in the civil war, the cuſtom was no longer obſerved. City JESTERS remained longer in the world; and ninety years ago Lord Mayor's fool jumped into a cuſtard for the laſt time I heard or can find trace of him.

A horrible practice however did prevail at Saliſbury in Wiltſhire, not more than fifty or at moſt ſixty years ago, and was called a JOKE. I have heard Mr. Harris, the learned James Harris, tell it as a thing he remembered:—how a man there, excellent at acting the character of a lunatic, was encouraged to burſt ſuddenly upon ſtrangers ſet down to ſupper at an inn; where after he had terrified them all by his clamours and apparent diſtraction, they were dragged from under the table, chairs, &c. where their fears had

had ſent them for refuge, and kindly informed by their laughing friends in the ſecret, that all this was nothing but a JOKE. From ſuch dangerous devices, ſo perilous both to the actors and the audience, *libera nos, Domine!*

Dr. Samuel Johnſon, though full of humour himſelf, hated a fool-born JEST, as our Shakeſpeare's King Henry when grown wiſe calls it: and I have ſeldom ſeen him much more angry than he was with me, one morning, at Weſt Cheſter; while ſome gentleman of the town was ſhewing us the curioſities of ſo ancient and reſpectable a place:—for our Doctor was ſlow, and heavy, and ſhort-ſighted; and by the time he had begun to examine and diſcuſs one thing, our briſker Cicerone ſet us all going in chace of another. This went on a while; and I ſaw impatience ſtruggling with civility in Johnſon's countenance, when he ſuddenly aſked me—in order to ſtop him, I ſuppoſe—

"Pray what is this gentleman's name, who accompanies us ſo officiouſly?"—"I think they call him *Harold* (replied I); and perhaps you'll find him to be of the family of *Harold Harefoot*, he runs with us at ſuch a rate."—"Oh! madam, you had rather crack a JOKE, I know, than ſtop to learn any thing I can teach; ſo take the road you were born to run."

JUDGMENT, DISCERNMENT, CRITICISM.

'Tis with our JUDGMENTS as our watches, none
Go juſt alike, yet each believes his own,

ſays Mr. Pope; while his arch tormentor Dennis tells us, and very rightly too, that JUDGMENT is a cool ſlow faculty, which attends not a man while in the rapture of poetic compoſition. It is not then ſynony-

mous

mous to DISCERNMENT, which I ſhould call an acute and penetrating power, quick-ſighted ever to mark a defect, often animated enough likewiſe in chace of a beauty. Theſe qualities ought above all others to unite in formation of a man of the world and a critic. Jean Rouſſet ſays, that if Cardinal Alberoni had been as JUDICIOUS in keeping cloſe his own ſentiments from a rival or coadjutor as he was adroit to DISCERN theirs, no man could have hoped ever to reach his ſkill in the *ſçavoir-vivre:* whilſt every writer who wiſhes to extend his fame through future ages, will readily agree that the CRITICISM which we all acknowledge to be a faculty happily combined of JUDGMENT and DISCERNMENT, is the true amber wherein good poetry deſires to be preſerved and ſeen through—ſolid yet clear, as Ovid ſays ſo ſweetly,

——ut eburnea ſiquis
Signa tegat claro, vel candida lilia, vitro.

Such CRITICISM really and *bona fide* poſſeſſes the property falſely by the ancients attributed to Aſphodel, which for that reaſon they planted near burying-grounds, in order to ſupply with proper nouriſhment the manes of the dead.

KALENDAR, ALMANACK, REGISTER OF TIME.

THE firſt of theſe words I have written with a kappa, becauſe ſcholars tell me that 'tis of Greek derivation, and comes from their verb *to call*—as the prieſt appointed to obſerve the new moon gave notice on his firſt diſcerning her appearance in the heavens by a *call* to him who preſided over the ſacrifices. ALMANACK is an Hebrew or Arabic word; and ſeems, I know not very well why, to have reference towards aſtrology;

logy; whilſt for the true REGISTER OF TIME we muſt depend upon the KALENDAR. That of Numa Pompilius contented a warlike nation like the Romans for near ſeven hundred years: but Cæſar, who united learning and genius to his military talents, reformed the abuſes which had crept in; not however changing the names, which remained the ſame even through Pope Gregory's ſtill more philoſophical and complete reformation, ſixteen hundred years after Julius Cæſar's time; a veneration for literature and reverence for antiquity having reſtrained every virtuous and wiſe prince, nay every mad and tyrannical one, except Nero, from ſuch preſumption. *He* indeed among his other ſtrange exploits ſtruck at the KALENDAR, intending the inſertion of his own and his favourites' names; but the deſign died with him, and *ſans-culottides* were deferred till 1793. The month Quintilis was called July, in honour of the firſt Cæſar, by

Mark Antony during his conſulate; and the like compliment was paid to Auguſtus after his deceaſe, but I forget how early. No change of name has been endured from then till now. In Danet's Dictionary of Antiquities an old Roman KALENDAR is preſerved, where I uſed to read and laugh at this article:—"From the 14th of January to the 23d, *wicked days, by order of the Senate.*" Surely the Convention muſt have appropriated theſe with great exactneſs, as their king's murder cloſed the number ſo completely. Every month was however under protection of ſome divinity; but our modern inſtitutors of new cuſtoms deſpiſe all acknowledgments of that over-ruling Providence which they daily and hourly inſult.

It is however ſcarce pardonable in a Chriſtian writer to ſpeak ſo lightly as I do now, when tracing the conduct of men reſolved to provoke the vengeance of Heaven

in

in its fulleſt extent, by the abolition of the Decalogue given by God in perſon to his people, and confirmed by him *incarnate* fourteen hundred and ninety years after. When the ſetting apart a ſeventh day for reſt was inſiſted upon, our Saviour Chriſt ſaid—Keep the Commandments: and though his followers changed the Jewiſh ſabaoth for the day on which he roſe again from the dead, as a tranſaction ſtill more intereſting than the finiſh of creation itſelf—*that* day has been venerated by every ſect, every modification of Chriſtians, either by a cheerful celebration of the happineſs it has enſured to us, as in the Romiſh church—or by a peculiar ſanctity of manners and decency of behaviour, as among the proteſtants. No one who called himſelf a Chriſtian of *any* denomination would however fail to reſpect a day ſo conſecrated by repoſe from labour, and rational meditation on the bleſſings we receive; till theſe new inſtructors of man-

kind

kind aroſe, and inſtituted *decades* for the mere purpoſe of avoiding Sunday, and cutting off from their deluded followers all communication with Heaven—leſt peradventure they might receive illumination, and learn to condemn a cauſe ſo ſacrilegious, a conduct ſo groſs and ſhameleſs.

KING, SOVEREIGN, MONARCH, PRINCE, DUKE.

WORDS differing little except in etymology, and ever challenging reſpect from man, who firſt invented them in earlieſt ages to ſhew the original and neceſſary propenſity of our nature to diſtinguiſh itſelf from inferior creatures equally gregarious, not merely by chooſing a chief (for Heaven has beſtowed that inſtinct on many animals, cranes, bees, &c.), but by electing as head of thoſe

thoſe more enlightened tribes, which form the human race, ſome perſon eminent above his fellows for ſome quality well underſtood and by them juſtly eſteemed; fitted in ſhort for the ſupreme command, by native, or acquired, or hereditary excellence—a benefactor, or the ſon of a benefactor to their community, to whom they in grateful regard gave titles of honour and diſtinction.

Thus Cambden I believe and Verſtegan agree, that the term KING, of Saxon derivation, is drawn from Cyning; whence the Tartars call their *CHAN* likewiſe—the original word, when traced to the root's extremity, ſignifying, as I am told, *moſt ſtout and valiant*; as the firſt KINGS were monſter-tamers, men willingly followed by thoſe below them in proweſs, to the great labours of clearing ground, killing wild beaſts, making fenced cities and the like—firſt in difficulties ever, as firſt in place—painful though glorious pre-eminence!

Yet theſe were virtues of a meaner rank,
Perfections that were plac'd in bones and nerves;
Souls more refin'd were bent on higher views,
To civilize the rude unpoliſh'd world,
And lay it under the reſtraint of laws;
To make man mild and ſociable to man,
To cultivate the wild, licentious ſavage
With wiſdom, diſcipline, and liberal arts,
Th' embelliſhments of life.

ADDISON'S CATO.

And true it ſeems, that thoſe who fight and kick againſt their KING, fight alſo againſt all and each of theſe; and far as they ſucceed return to barbariſm. Oh! may the preſent league of royalty be crowned with juſt ſucceſs! and ſave all Europe *now*, while yet 'tis time, from ſin, from ſorrow and confuſion, and from relapſe into that ſavage ſtate, that returning chaos whereto every thing appears to tend! The word *REX* meantime, deriving as the Scythian *RIECKS*, the Spaniſh *REY*, &c. as Poſtel ſays, from an old Hebrew word ſignifying the *head*, ſeems

to

to be the cauſe that kings add *that* ſignature to the firſt name now in theſe Chriſtian days; for monarchs have no ſur-names, but appellatives—as Henri Beau-clerc, meaning the learned; Philippe le Bel, meaning the handſome, &c. And theſe late writers have ſhewn as little learning as loyalty in finding out the king of France to be plain Louis Capet, as they call him—ſeeing that his anceſtor *Hugh*, when the nobles choſe to ſet him up againſt Charles DUKE of Lorraine, in or about the year 987, took the name of *Capet* as *head:* for ſur-name had he none before; and 'tis no more his *name* than George *REX* is the *name* of our own gracious SOVEREIGN: his father was Hugues le Blanc, or Grand, who ſubdued Lothaire. *DUKE* means no more than leader or con*DUC*tor of armies or of tribes, when young ſociety began to form, and mankind roſe above the brute creation by exerting his higheſt privilege to its nobleſt purpoſe—that of claſſing the ranks

of humanity and fixing the limits of aggregate life. *Te* DUCE is ſtill a half proverbial expreſſion, and ſignifies attachment to our *leader*. Meantime MONARCH in the politeſt language well oppoſed to *An*archy and *An*archy, denotes a ſole and SOVEREIGN ſway: *SOVERAIN* or *SOUVERAIN* implying that this MONARCH was *ſet over all*—the *univerſal governor*, under whom tributary PRINCES ruled as *firſt* figures—*PRINCEPS* in their own diſtricts—while he, the head of gold, held the ſupreme juriſdiction, and to him all appeals were made. Four of theſe univerſal monarchies are paſt; and God has explicitly declared by his prophets that there ſhall be no more ſuch:—he now puniſhes with exemplary ſufferings that nation which ſince our Saviour's coming has alone aimed at *UNIVERSAL MONARCHY*; and ſhews to all the world that he who exalteth *himſelf* ſhall be abaſed.

KNAVERY,

KNAVERY, RASCALITY, WAGGISH FRAUD, TRICKS.

THESE are not quite ſynonymous I think, the ſecond word implying ſomewhat more ſerious than the others. All come from the petty malice and buffoonery of ſervants, in old ariſtocratic days admitted to more familiarities than now; when rank is leſs ſurely aſcertained, and more danger might ariſe from approximating one ſituation of life with another.

KNAVE meant *ſervant*; the KNAVE upon the cards in Engliſh is *valet* in French; and when Chaucer and his cotemporary writers (the elegant ones, for Chaucer wrote the high court language of his day) mention a KNAVEY child, as a boy, in oppoſition to a female child, or girl, he means an *heir*, the *eldeſt ſon* of the family

always; becauſe the *heir* while the father lived was a *ſervant*:—whence indeed the motto to the *heir* of England.

Paul, a *KNAVE* of Jeſus Chriſt, is ſhewn in the Duke of Lauderdale's Bible; but there are doubts of that being genuine, among people converſant in ſuch matters. Meantime RASCAL meant a lean deer; and the keeper of a nobleman or gentleman's park being the KNAVE he oftenеſt converſed with, he uſed in ſport to call him RASCAL: You make fat RASCALS, Mrs. Doll, ſays Falſtaff on this principle.

Foreigners will now find petty TRICKS and WAGGISH FRAUDS, ſuch as April Fool Day exhibits in remote provinces, called KNAVERY: nearer London that word ſeems now to mean cheats at cards, or ſuch other paltry RASCALITIES.

KNOW-

KNOWLEDGE, SCIENCE, WISDOM, SCHOLARSHIP, STUDY, LEARNING, ERUDITION.

Thereby the well-worn taper's light,
Wearing away the watch of night,
Sat STUDY; who, with o'erfraught head,
Remember'd nothing that ſhe read—

ſays our Engliſh ſatiriſt; yet in vulgar acceptation is ſhe made nearly ſynonymous to the other ſix words of a catalogue ſo reſpectable, that their diſcriminations are well worthy to be traced, could a hand be found poſſeſſed of the clew commanding a maze ſo intricate. Till ſuch a one appears, let *me* with trembling modeſty undertake the charge of foreigners who will venture to tread with me the lovely though perplexing labyrinth, where they will find WISDOM, or *Sophia* enthroned in the midſt, a gift of God alone, an energy divine, apparently

ſpontaneous in ſome choſen ſouls, of power to endure STUDY, and through her means to obtain KNOWLEDGE; not in a limited or conſtrained ſenſe do I ſpeak it, but KNOWLEDGE of ourſelves and of what ſtands around us; in a word, SCIENCE with her numerous ramifications; the ſtrongeſt branch of which perhaps, and hardeſt to ſubdue, is that of language, man's firſt great diſtinction, the bar placed by Omnipotence to prove and to preſerve the dignity of him whom he was pleaſed to conſtitute lord of his fair creation;—a gift beſtowed originally upon thoſe who, when no longer innocent, were by that one great faculty alone rendered capable of every evil; inſomuch that God thought fit to confound their pride by his immediate interpoſition, adding on that occaſion miracle to puniſhment.

Since that unhappy hour, it has been juſtly accounted LEARNING for mortals to read the precepts of their anceſtors, while,

as

as one of their ſweeteſt poets beſt expreſſes it,

> We write in ſand, our language grows,
> And like the tide our work o'erflows.

Worſe ſtill! while birds and beaſts have all of them a method whereby to comprehend the mutual ſympathy of amorous emotion, or friendly intercourſe, by ſounds well underſtood; even kings and princes of the human race are obliged to call in the aſſiſtance of SCHOLARSHIP in ſome degree, in order to know the tongue and dialect of that fair whom they would addreſs before they can woo her affections.

If this rhapſody is thought tedious or offenſive, as ſetting language too high upon the ſcale of human acquirements, let us recollect that there is nothing worth acquiring to be had without this indiſpenſable key to it; and although Balzac terms ſuch STUDIES the luggage of antiquity, and Locke

adviſes us to fill the mind with uſeful reflections, rather than load it with a weight of ERUDITION—it was perhaps becauſe the firſt wiſhed to conceal his own ignorance of ancient ſtyle and dialect, under an aſſumed contempt; while he intended to form a phraſeology wholly his own in France, and render *that* the criterion of excellence. Mr. Locke began the world a wit and critic, and half a poet, and made epigrams; and one might ſay with Prior,

> I'm ſorry, Sir, that you've diſcarded
> The men with whom ſo long you herded.

But his conſtitution would not permit him to toil through the ſtiff clays of grammar, logic, or ſchool LEARNING of any ſort; diſputes concerning which always put him out of humour, his biographers ſay, eſpecially Mr. P. de Coſte, in his Character rather than Life of Locke, printed by Mr. des Maizeaux; and ſo he blinded his own eyes,

eyes, and thoſe of his followers, with the duſt raiſed by Deſcartes, till he kept a cloud of it thick between him and the old Ariſtotelians, and fancied *that* philoſophy for ever exploded by French genius, in good time! and French audacity. Locke's reach of mind was ſuch, however, he could not but know that, in order our heads ſhould be ſtored with uſeful reflections, ſomewhat ſhould be provided for us to reflect upon: —and that even moral philoſophy, or ethics, muſt come to the grammarian for elucidation, as chronology muſt deſcend to the computiſt for proofs—might be ſhown from a couplet in the Eſſay on Man, where Mr. Pope aſſerts pretty roundly—I hope without underſtanding himſelf—that

> For modes of faith let graceleſs zealots fight,
> *His* can't be wrong, whoſe life is in the right.

Now ſurely the Mahometan paradiſe is no truer, and the Mahometan faith no

purer, for the good lives of ſome individual Muſſulmen; nor will any one believe the ſtory of Viſtnoo and his Seven Metamorphoſes an hour ſooner, becauſe they ſee ſome good old Bramin, who believes them faithfully, leading an innocent and praiſeworthy life. Mr. Gibbon does not appear to give credit to Polytheiſm, or forbear to laugh at ſtories of thoſe deities which were ſeriouſly enough adored by the incomparable Scipio—although he laments their excluſion.—Ridiculous!—Had then Mr. Pope only put the *perſonal* pronoun in place of the *poſſeſſive* one, as nominative caſe to the verb, and ſaid,

He can't be wrong whoſe life is in the right,

it had been *quite* ſufficient, and explained his own meaning clearly; which doubtleſs went no further than to ſay how a virtuous Muſſulman was as valuable in the ſight of his impartial Creator, as a virtuous Chriſtian; and the morality of Scipio equally

equally dear to God as that of my Lord Falkland or Marechal Turenne. So much for the influence of grammar on a branch of STUDY that has often enough profeſſed a lofty contempt of it;—and I could give an inſtance of its conſequence with regard to hiſtorical facts too, and the art of negociating between contending powers, and of penning treaties with correctneſs incapable of being eluded by intereſt, or denied by inſenſibility,

The anecdote relates to a capitulation of the Dutch garriſon in Tournay, 1745, when they thought themſelves reſtrained by an article only from acting for a limited time in any of the barrier towns; but ſoon found out how the grammatical conſtruction of the words had deceived them, when the French interpreted that convention, as tying them up from acting in any part of Europe. The cavil turned upon the following expreſſion:—Dutch troops were not to act in

any of the places *les plus reculées de la barriere.* Our honeſt Hollanders doubtleſs underſtood *de la barriere* in the genitive caſe; Meſſieurs les Francois ſwore they meant it in the ablative.

Shall I go on? or have I ſaid enough? as Milton makes his Lady in Comus exclaim, when praiſing Virtue before the throne of Vice:—or can enough be ſaid to enhance the value of thoſe STUDIES which tend to elucidate SCHOLASTIC LEARNING, and, fixing the boundaries of language, ſeek for their object the well underſtanding of ſpeech?

Speech! Thought's canal! Speech! Thought's criterion too;
Thought in the mine may come forth gold or droſs,
When *coin'd* in *words* we know its *real worth.*

But poetry is idle, if we ſeek to be ſublime in our deſcription of its excellency, its dignity, or its power;—for ſpeech was the engine of creative energy.—He *ſpake the word*, and they were created.

TO LACERATE, TO TEAR, TO REND, TO BREAK, TO SEPARATE WITH VIOLENCE, TO DIVIDE FORCIBLY, TO SPLIT.

THAT the firſt of theſe words ſhould be ſo ſeldom uſed in converſation, though eminently pleaſing, one might enquire long and find no cauſe, unleſs its familiarity with the Surgeon's profeſſion may be deemed one. Their diſtinctions between a *contuſed*, an *inciſed*, and a *lacerated* wound may have given diſguſt, and contributed, for aught I know, to the baniſhment of that expreſſion from polite ſociety, where it would ſound pedantic and improper. In ſerious and ſteady talk concerning any important event, we yet retain it however; and no man would be diſpraiſed for ſaying in company, that when he looked upon Great Britain in a geographical map, it gave him the idea of having

having in former ages adhered as by a ſkin to the continent; and thence being roughly LACERATED by ſome accident, was perhaps RENT away, like Sicily from Calabria's ſhore, of which the word *rhegia* is a corroborating evidence; while to SEPARATE with violence, and FORCIBLY DIVIDE one place from another, is the property of earthquakes common in the South of Italy and its vicinage, where a traveller perpetually ſees little iſlands apparently TORN off from the neighbouring coaſt, and principally about Puzzuoli, till the ſight of rocks SPLIT in two, or BROKEN in a thouſand pieces by their own internal commotions, ſcarce aſtoniſh one—ſo frequent as well as frightful are theſe phænomena. So much for the analogy of words not ſynonymous after all; whilſt a foreigner muſt be careful above every thing to avoid our vile Weſtern dialects, which ſay, I *broke* my beſt muſlin apron in ſnatching a china plate

plate to ſave it from being *torn*; a phraſe in which *broke* and *torn* are put preciſely in the wrong place.—For better explanation, whatever is woven may be TORN, whatever is brittle or fragile we can eaſily BREAK; the hardeſt ſubſtances will SPLIT, if gunpowder be applied properly for that purpoſe. Jealouſy will SEPARATE with violence the cloſeſt friendſhips; and the ſpirit of party rage DIVIDE the neareſt ties of blood. Fleſh is LACERATED by a thouſand accidents; but irruptions from a volcano REND even mountains aſunder.

LANGUAGES, TONGUES, SPEECH, IDIOM, DIALECT.

AS all LANGUAGE was at firſt *oral*, one would naturally ſuppoſe the ſecond of theſe words to be the common converſation term;

but experience ſays no, notwithſtanding that its derivation is nearer home than the others—if we except SPEECH, that claims from Runic origin like itſelf. But the miraculous gift of TONGUES, beſtowed on Chriſt's Apoſtles by the immediate interpoſition of God's Holy Spirit for the purpoſe of propagating his divine precepts, might poſſibly contribute to the conſecration of this word from very common or familiar uſe, though it yet remains an ornament of poetry; while SPEECH ſignifies more popularly a general *power* of utterance, than a *mode* of it appropriated to ſome particular nation. IDIOM implies the caſt of expreſſion and turn of diſcourſe belonging to a LANGUAGE, and DIALECT runs into ſub-diviſions, as the country where 'tis ſpoken divides into provinces or diſtricts. Theſe DIALECTS in England, France, or Spain, where there is (or ought to be) one government only, are mere corruptions not modifications of the LANGUAGE.—

In

In Italy, as heretofore in Greece, matters are very different; each ſtate has a ſeparate code of laws, diſtinct manners, dreſſes, habits of life dependent on their different governments; ſome of which are monarchical, ſome purely ariſtocratical: in countries ſo diverſified, the language varies too, and almoſt every DIALECT is a written one.—I have ſeen books in Milaneſe, and tranſlations from the Tuſcan into Venetian frequently:—indeed you ſee upon the ſigns, &c. when you come into a new ſtate, all over Italy; for, though the accompliſhed ladies of the court and profeſſed ſcholars ſpeak to you in *Florentine*, or as we ſay *Italian*, the ordinary people ſcarce know of ſuch a tongue either at Naples, Genoa, or Turin, where either French or the provincial patois ſalutes your ear ſo conſtantly, 'tis difficult to ſuppoſe yourſelf in that nation of which you ſtudied the language when in England. In the Venetian ſtate I ſaw a man

man who I had been told was *Giorgio Stendone* write his name upon his door *Zorzo Zendon*; and it uſed to be my ſport to talk Milaneſe with an old Tuſcan laquais de place at Florence, and he called it *Turkiſh*, nor would believe it was a dialect of Italy.

Meantime SPEECH is the comprehenſive word uſed ſeriouſly for a tranſcendental. "There is neither SPEECH nor language" (ſays the pſalmiſt), but their voices are heard among them."—"In SPEECH be theſe eight parts following," ſays our Lilly's Grammar; a book that boaſts a conſtellation of ſcholarſhip and learning in thoſe who compoſed it, which hardly any other of the ſame ſize can ſhow; while the illuſtrious names of Eraſmus, Dean Collet, Lilly, and I believe Sir Thomas More himſelf, embalm and preſerve it for as long as literature ſhall laſt in this kingdom. An example to take in our five words at the head of this article, muſt

muſt not however be forgotten: it might be made to run thus:

Charles Quint was noted for ſaying, that ſo many LANGUAGES as a man knows, ſo many times is he man. If this poſition be true, what a mortal muſt the interpreter of Sultan Solyman have been! who was ſaid to have ſpoken twenty-ſeven divers TONGUES with fluency and eaſe, among which were ſome Malabarick DIALECTS, I truſt; and even the clucking SPEECH of the Hottentots muſt have been called in for the purpoſe of making out ſo ſurpriſingly great a variety. It is not, however, knowing a number of names for one thing, that conſtitutes a philologer like James Harris, or like Samuel Johnſon, although it may make a linguiſt like Baretti.

> And ſure, ſaid I, you find yourſelf ſo able,
> Pity you was not druggerman at Babel.
>
> DONNE.

While

and pains taken to prevent it:—and I believe LARGE oxen in countries where they plough with them, do no more work, and do that work no better, than beaſts of the common undegenerated ſize. Such pleaſures will at length end where they began —in mere experiment; for Nature when preſſed out of her common courſe reſents the inſult, and drives man back by means unknown even to himſelf—back to the beaten road, ſo ſure as he ever was diſpoſed to quit it; whatever ſtrange temptation might ſeduce, whatever inquiſitive philoſophy might prompt him.

LAVISH, PROFUSE, PRODIGAL.

THESE adjectives end in a climax; for he who begins by being LAVISH will ſoon become

become PROFUSE, and finiſh with growing ſo completely PRODIGAL, that no income will ſupply his waſteful and ridiculous exceſs. This laſt word is for that reaſon turned into a ſubſtantive, and expreſſes a man guilty of all ſuch riotous follies as are aſcribed to the youth in our Bleſſed Saviour's well-known parable.—Tropes of poetry and rhetoric do moſt certainly and daily, as Doctor Johnſon ſays, encroach upon our proſe, and the metaphorical becomes the current ſenſe in time. This aſſertion is obviouſly true in the naming one of our very common fruits—called at *firſt* poſſibly the *nectarine* or *nectareous* fruit, in order to diſtinguiſh it as ſuperior to all others in flavour;—and *now* 'tis known by that name only.—With regard to the words upon my liſt, the ſame Doctor Johnſon with his accuſtomed wiſdom obſerved, That a young man naturally diſpoſed to be LAVISH ever appears beſet with temptations to extend his folly, and

become eminently PROFUSE, till he can ſcarcely avoid ending his days a PRODIGAL, diſtreſſed on every ſide in mind, body, and eſtate; for while the neighbours and acquaintance repreſs that ſpirit of penurious niggardlineſs which now and then betrays itſelf in a boy of mean education—becauſe from *that* baſeneſs indulged no pleaſure or profit can accrue to ſtanders by—they all encourage an empty-headed lad in idle and expenſive waſtefulneſs, from whence ſomething may poſſibly drop into every gaping mouth. I never myſelf heard a ſtory of prodigality reduced to want, yet keeping up its character in the very hour of deſpair, ſo well authenticated as the following, which I gained from a native of Italy.

Two gentlemen of that country were walking leiſurely up the Hay-Market ſome time in the year 1749, lamenting the fate of the famous Cuzzona, an actreſs who ſome time before had been in high vogue, but

was

was then as they heard in a very pitiable ſituation. Let us go and viſit her, ſaid one of them, ſhe lives but over the way. The other conſented; and calling at the door, they were ſhewn up ſtairs, but found the faded beauty dull and ſpiritleſs, unable or unwilling to converſe on any ſubject. How's this? cried one of her conſolers, are you ill? or is it but low ſpirits chains your tongue ſo?—Neither, replied ſhe: 'tis hunger I ſuppoſe. I ate nothing yeſterday, and now 'tis paſt ſix o'clock, and not one penny have I in the world to buy me any food. ---Come with us inſtantly to a tavern, we will treat you with the beſt roaſt fowls and Port wine that London can produce.---But I will have neither my dinner nor my place of eating it preſcribed to *me*, anſwered Cuzzona in a ſharper tone---elſe I need never have wanted. Forgive me, cries the friend---do your own way; but eat in the name of God, and reſtore fainting nature.—She thanked him

her Mercury the money—broke the bread into a waſh-hand baſon which ſtood near, poured the Tokay over it, and devoured the whole with eagerneſs. This was indeed a heroine in PROFUSION. Some active well-wiſhers procured her a benefit after this; ſhe gained about 350l. 'tis ſaid, and laid out two hundred of the money inſtantly in a *ſhell-cap*: they wore ſuch things then. But Doctor Johnſon had always ſome ſtory at hand to check extravagant and wanton waſtefulneſs. His improviſo verſes made on a young Heir's coming of age are highly capable of reſtraining ſuch folly, if it is to be reſtrained: they never yet were printed, I believe.

Long expected one-and-twenty,
Ling'ring year, at length is flown;
Pride and pleaſure, pomp and plenty,
Great —— ——, are now your own.

Looſen'd from the minor's tether,
Free to mortgage or to ſell,

Wild as wind, and light as feather,
Bid the ſons of thrift farewell.

Call the Betſeys, Kates and Jennies,
All the names that baniſh care;
Lavish of your grandſire's guineas,
Shew the ſpirit of an heir.

All that prey on vice or folly
Joy to ſee their quarry fly;
There the gameſter light and jolly,
There the lender grave and ſly.

Wealth, my lad, was made to wander,
Let it wander as it will;
Call the jockey, call the pander,
Bid them come and take their fill.

When the bonny blade carouſes,
Pockets full, and ſpirits high---
What are acres? what are houſes?
Only dirt or wet or dry.

Should the guardian friend or mother
Tell the woes of wilful waſte;
Scorn their counſel, ſcorn their pother---
You can hang or drown at laſt.

LAWLESS, LICENTIOUS, WILD, UNGOVERNABLE.

THESE words above all others take their ſenſe—and their ſynonymy, if ſynonymous they are—from converſation.—We ſay a LICENTIOUS writer, an UNGOVERNABLE ſchool-boy, a WILD young fellow, and a LAWLESS multitude. Whatever is unreſtrained, whatever is preſumptuous, may claim theſe epithets adjectivially.—The firſt is however ten times for one uſed as an adverb; in verſe almoſt always—ſince Dryden's time, who ſeldom uſing compound epithets often ſtrengthens his meaning by giving two—

> Blind as the Cyclop, nay more blind than he,
> They own'd a LAWLESS, *ſavage* liberty,
> Like that our painted anceſtors once priz'd,
> Ere empire's arts their breaſts had civiliz'd.

While Pope in more modern phraſe—leſs energetic

energetic from its ſuperior elegance and poliſh perhaps—but very beautifully exclaims:

Let earth unbalanc'd from her orbit fly,
Planets and ſuns run LAWLESS through the ſky;
Let ruling angels from their ſpheres be hurl'd,
Being on being wreck'd—and world on world;
All this dread order break, for whom? for thee,
Vile worm!—Oh madneſs! pride! impiety!

Would not one think he had been writing to citizen Danton or Collot D'Herbois of the French Convention? Meantime the ſecond word on our liſt has commonly a moral ſenſe tacked to it beyond what naturally follows the other three. Such a one, ſay we, leads a LICENTIOUS life, I wonder what will come of it: he was ſtrangely UNGOVERNABLE when a lad, and expelled from the military academy at Woolwich for his WILD pranks and extravagant conduct: incapable of being reſtrained by the rules of any ſociety—his friends then ſent him to

ſea,

ſea, where he headed a mutiny, in which the captain was confined in irons till Vagario and his comrades had gained firm poſſeſſion of the ſhip: they put out the yawl then, ſet their commander and the three officers who held with him, on board her; and leaving them in the midſt of the Pacific Ocean to find their way how and where they could, carried off the veſſel, and turned pirates, ſubject to no controul, and with claims to no protection. How a ſtate ſo LAWLESS can long exiſt, I know not. The young fellow was once heard of ſince, as having touched at Otaheite—a fit place enough for one ſo ſavagely diſpoſed.

Cambden tells us of a court called LAWLESS court in England, held at King's Hill ſomewhere in Eſſex, every Wedneſday morning at early dawn from Michaelmas to Chriſtmas; where they have none but fire-light to do buſineſs by, and he who owes ſuit and

ſervice

ſervice there forfeits his rent if he fails in his attendance. He tells us too, that this was a puniſhment impoſed on the tenants there, for having once aſſembled at that UNLAWFUL hour, with intent to raiſe a commotion. I ſuppoſe the uſage is fallen into decay, now that old cuſtoms are in a general ſtate of relaxation. Perhaps our witneſſing the dreadful effects of UNGOVERNED fury in a neighbouring nation, may give us ſpirit to hold faſt however by our legiſlative powers and conſtituted authority; conſcious that to maintain *them* is to ſupport *ourſelves*, and ſave our living perſons from maſſacre, our dead bodies from ſacrilegious ſpoilers, which in France now tear up the corpſes of their departed kings, and ſtrip with ſavage, with unheard of greedineſs—the ſacred dead for gain. —What wonder?—When commerce languiſhes, induſtry ſleeps, war roars, and hunger

hunger rages—down they come like troops of wolves deſcribed by Thomſon in his Seaſons:

Burning for blood—bony, and gaunt, and grim,
All is their prize: they faſten on the ſteed,
Preſs him to earth, and pierce his mighty heart;
Nor can the bull his awful front defend,
Or ſhake the murderous ſavages away.
Rapacious at the mother's throat they fly,
And tear the ſcreaming infant from her breaſt.
Even Beauty—force divine! at whoſe bright glance
The generous lion ſtands in ſoften'd gaze,
Here bleeds a helpleſs, undiſtinguiſh'd prey.
But if, appriz'd of the ſevere attack,
The country be ſhut up; lur'd by the ſcent,
On church-yards drear, inhuman to relate,
The diſappointed prowlers fall—and dig
The ſhrowded body from the grave, and there,
Mix'd with foul ſhades and frighted ghoſts—they howl.

LAY,

Shipwreck'd ſailors we
On life's flatt'ring ſea,
Find it calm i' th' morning,
But, the night returning,
On ſome rocky coaſt,
We, poor ſouls! are loſt.

To the old LAY, trochaick meaſure was indiſpenſable, as I have read; among *modern* ones Pope's third Paſtoral ſeems prettieſt and neareſt to original ideas; but he called profeſſedly on Virgil's muſe for aſſiſtance, ſo that imitation is provided againſt, and pardoned.

Ye *Mantuan* nymphs! your ſacred ſuccours bring,
Hylas and Ægon's rural LAYS I ſing.

The word is now uſed for almoſt every metrical compoſition, and foreigners will find it accepted ſo too often: this is however mere effect of ignorance; a LAY can mean only a ſong or verſes expreſſive of *complaint*, as the French from whom we get it derive the word from LESSUS, a funeral ſong

ſong or dirge; and though Johnſon conſiders it as of Daniſh etymology, from LEEY, 'tis ſtill a lamentation every way.

"BALLAD," ſays Dr. Watts, "once ſignified a ſolemn, ſad, and ſacred ſong; but the word now applies only to trifling verſes."—Would it be *too* ſaucy for me to venture a conjecture that it once meant a rondeau or roundelay, either in the poetry or the muſic? 'Tis the formation of the word which leads me ſo to fancy—the *BALL* means but dancing in a circle; the BALLAD I believe meant ſinging in one.

LENITY, MILDNESS, MERCY, GENTLENESS.

VIRTUES admired by Pagans, recommended to Chriſtians, enjoined by Mahomet, commanded by God when he gave

LAY, SONG, BALLAD; POETICAL OR MUSICAL COMPLAINT.

I SHOULD not have ſaid *MUSICAL* COMPLAINT here, had I not hoped the ſoft nightingale's pathetic ſtrains would in ſome meaſure have juſtified the expreſſion. Yet I doubt not but in ancient days, when LAY meant ſomething poſitive, and the beſt lyricks in the old provençal performances implied no more, nor ever could have obtained any higher name—they were always ſet, and commonly ſung too: for the three ſiſters then lived very kindly together, and Poetry had not learned to deſpiſe family aſſiſtance; when a painted explanation of the lover's ſadneſs ornamenting the top of a very mournful BALLAD, with a few ſimple notes to which he ſung it under the fair one's window, rendered the ſweet LAY irreſiſtible;

and I much wonder that Dr. Burney, in his delightful Hiſtory of Muſick, did not give us a beautiful ſpecimen from Pere Mourguy of an ancient LAY, printed as ſuch in his learned Treatiſe upon French Poetry. I cannot myſelf reſiſt the pleaſure of inſerting and imitating it; although that is a power the laſt named author has ſo much of, 'tis half inſolent to attempt tranſlating what he forbears.

Sur l'appuy du monde,
Que faut il qu'on fonde
D'Eſpoir?

Cette mer profonde
En debris feconde
Fait voir;

Calme au matin londe,
Et l'oraſge y gronde
Le ſoir.

On this world's foundation
Who their hopes would place?
They ſhould find, alas!
Nothing but vexation.

Shipwreck'd

LEVITY, INCONSTANCY, UNSTEADINESS.

ARE nearly if not ſtrictly ſynonymous: for he who is diſpoſed to LEVITY in friendſhip well warrants a ſuſpicion of his INCONSTANCY in love; although the words here muſt not be uſed alternately: nor would a wiſe man chooſe ſuch a character for partnerſhip in buſineſs, nor would he willingly accept him as coadjutor in ſtate matters, becauſe no temper is ſo certainly fatal to affairs of conſequence as an irreſolute one, which gives diſpoſition towards wavering on every ſubject, either from natural lightneſs of mind, or from that almoſt equally vexatious UNSTEADINESS of conduct, ſo frequently the effect of too much philoſophy, and a way people get into, more with their own applauſe than that of their neighbours, of weighing every thing ſo nicely, and inveſtigating

veſtigating every thing ſo cloſely, that finding faults in all, as in all ſublunary things faults muſt be found, they reſolve on nothing till that time is paſt in which any thing can be done.

LEVITY, AIRINESS, GAIETY, HILARITY, GOOD SPIRITS.

THE laſt of theſe is the common converſation phraſe for that ſtrain of cheerfulneſs which in a profeſſed wit is called HILARITY, in a fine lady GAIETY and AIRINESS, but in an every day companion of no peculiar character or conſequence, mere GOOD SPIRITS; as if we would imply that ſuch manner was more the effect of corporeal than mental powers. It may be ſo ſometimes; but good breeding often puts on the maſk of LEVITY in gay circles, whence if

ſeriouſneſs were not excluded, ſadneſs would ſoon come in; and no one has a right to excite unpleaſing ideas in the mind of others met for the purpoſe of being happy together for a few hours. They are not all ſynonymous, however. I have often obſerved children, ſpoiled ones we will ſay, in whom LEVITY of manners was connected with ſullen perverſeneſs of temper, and an obſtinate reſolution to regard nothing that did not immediately tend to their own amuſement. Real and genuine HILARITY meantime is not ſeldom the effect of a mind fertile in ideas and overflowing with that good humour which Johnſon defines a habit of being pleaſed. Such a ſoul levigated by proſperity ſoon mounts into AIRINESS of temper, and ſettles without much difficulty in a ſtate of agreeable and habitual GAIETY viſible in the countenance, the manners and converſation of our familiar life; ſtanding little in need of adſcitious help from paſtimes, crowds, drink, or tumultuous

tumultuous diverſions, which only conſtitute a power of forcing out momentary flaſhes of half-artificial merriment, like fireworks that ſink ſuddenly and expire on the inſtant, leaving not only a dark gloom but an ill ſavour behind.

LIBELLER, DEFAMER, LAMPOONER, SATIRIST.

THE laſt of theſe gentlemen will perhaps complain that I have LIBELLED his character by placing it beſide the other three. Yet 'tis but his intention, beſt known to himſelf too, that preſerves, if indeed it does of right preſerve him, from a place among this claſs of noxious although in ſome degree uſeful animals; the hornets, waſps, and ſtinging flies of life, which emulate the vulture's voracity without her force, the ſerpent's venom

too without being poſſeſſed of his ſubtlety. Our SATIRIST is however confeſſedly the nobleſt creature of the tribe; for he does not, like the DEFAMER, fix upon one perſon in particular to calumniate, but cenſures (as he ſays, with hope of reforming) the ſex or nation, or ſpecies in general, which comes within the ſcope of his indignation; that indignation which he would willingly make us believe was only raiſed by vice;—whilſt his imitators, ſheltered by his example, and the ill-adviſed countenance given to his works, detract from virtue, and ſlander innocence, under the merry appellation of LAMPOONERS. Foreigners may learn in England, which teems with theſe inſects almoſt peculiar to our climate, that he is with moſt propriety termed a LIBELLER who inſults ſuperiority with reproach, taking *Therſites* for his Grecian model; while the LAMPOONERS love myſterious miſchief and filthy reſearch, and ought to conſider the Roman

Roman *Clodius* as head and preſident of their deteſted ſect. But DEFAMERS, who are 'tis agreed leaſt worthy our attention, as furtheſt removed out of the ranks of humanity, claim no higher patron ſure than Shakeſpeare's *Caliban*, who turns upon his benefactors, and ſays, as ſome of *them* might well have done,

> You taught me language and my profit on't
> Is, I know how to curſe; the red plague rid ye
> For learning me your language!

Such beings are however beſt neglected, and they are ſoon forgotten: the moſt compendious and witty anſwer to them all is that little epigram firſt publiſhed in Dodſley's Collection, thence taken and put into every other,

> Lie on, while my revenge ſhall be
> To ſpeak the very truth of thee.

TO LIKE, TO CHOOSE WITH PREFERENCE, TO APPROVE, TO BE PLEASED WITH,

ARE verbs analogous no doubt, but never will they arrive at true ſynonymy, while young people in particular have the misfortune to BE PLEASED WITH many companions themſelves can ſcarce ſay they APPROVE; and thoſe who are paſt the heat of youth as often are induced by ſolid reaſons enough to CHOOSE WITH PREFERENCE a wife they do not LIKE at all. Yet have we no words that better expreſs our meaning, from which eſteem runs as wide away on one ſide as love does on the other. Even family affection is removed to a prodigious degree of diſtance from LIKING; as may be ſeen by a man's living in familiar intercourſe for many years amidſt a circle of true friends, CHOSEN WITH PREFERENCE (and perhaps

not

not unworthily) by himſelf in early days—ſince when, that very money which he gained perhaps by their aſſiſtance, being accumulated to a large maſs from his own frugal habits, coming now in the cloſe of life in queſtion to diſpoſe of, he feels inclined to leave—not to his friends at all, but to relations; people he never ſaw, poſſibly never heard of, till the attorney called to make his will puts him on recollection of a ſiſter who married to Ireland many years ago, and who has by this time three or four ſturdy boys that want providing for. Strangers will however better underſtand the popular uſage of theſe words by ſuch an example as the following. We LIKE all companions that are in themſelves agreeable; but CHOOSE WITH PREFERENCE thoſe whoſe ſtudies and habits are congenial to our own. We APPROVE the men who employ much of their time upon aſtronomical obſervations; but are moſt apt to BE PLEASED WITH people who converſe

converſe about what touches our intereſt more nearly, and lies as we ſay cloſer to our own level.

TO LINGER, TO PROTRACT.

THESE elegant verbs, in the ſenſe I mean to ſpeak of them here, are certainly not far from being ſynonymous. PROCRASTINATION and DELAY ſhall be ſpoken about in their places; while the LINGERING poiſon with which the Guinea Blacks touch their arrows, and produce in thoſe who are wounded by them long PROTRACTED and innumerable diſeaſes, we have now at length found out to be no other than the putrid matter emanating from dead bodies; which matter laid on the weapon's head, like that of the ſmall pox upon a ſurgeon's lancet, inoculates with certain efficacy the hapleſs perſon

ſon whoſe ſkin is razed by an arrow thus prepared, and who hopes in vain for cure from year to year,

——and ſhuns to know
That life PROTRACTED is PROTRACTED woe.

LIVERY AND UNIFORM.

WE make the difference conſiſt merely now o' days in obſerving that ſervants wear the firſt of theſe, and gentlemen the other; for although all LIVERIES muſt neceſſarily be UNIFORM, yet is not every UNIFORM a LIVERY: witneſs the king of England, who wears one almoſt conſtantly.

Meantime 'tis certainly no dictionary word, nor would Dr. Johnſon have endured with patience to hear this adjective ſubſtantized, as I may ſay—though 'tis ſaid Dion gives a hint of regular colours worn as

badges of diſtinction, given to thoſe troops who fought mock battles in the Circus at Rome.

Louis Quatorze firſt brought them into faſhion for theſe modern days; and it was a device of his own ſuggeſting too, when he new modelled his army, and appointed each regiment ſome mode of dreſs and colour by which they ſhould be diſtinguiſhed and known.

The cavalier of older times thought no ſcorn of wearing a lady's LIVERY, and of profeſſing himſelf her true and loyal *ſervant*; nor was the conqueſt of the Low Countries effected but by a vow made by the Duke d'Alva to a high-born dame, that he would lay thoſe provinces at her feet. I cannot tell whether 'tis generally known that romance lived ſo *very late* in the world as *this*, although an Italian lady ſtill calls the gentleman who waits to receive her commands, her cavalier *ſervente*; and often requires from him

an

an attendance painful and exact enough to weary one who did not conſider ſuch commands as an honour, although he no longer wears her UNIFORM or LIVERY. Till Henry Bolingbroke's reign here in England, the great nobles' colours were worn by many dependent gentlemen, not vaſſals, who thought the diſtinction reputable, not diſgraceful—who eſpouſed the quarrels of the houſe, and were deficient in every virtue rather than fidelity.

Shakeſpeare's Mercutio bears teſtimony to this uſage in Verona, where no doubt he knew it ſtill ſubſiſted, and nearly in full force;—when the quarrelſome Tybalt cries out on ſeeing Romeo—a Montague, and his enemy of courſe—"Oh! God be wi' you, Sir; here comes *my man*:"—to which the other replies with a quibble expreſſive of contempt—"But I'll be hanged, Sir, if he wear your LIVERY."

LOTH,

LOTH, UNWILLING, DISLIKING, NOT INCLINED.

THESE adverbs are not ſtrictly though nearly ſynonymous; for a young woman may reaſonably enough be very UNWILLING to diſcloſe her paſſion for a man, without any ſuch cauſe as the abſolutely DISLIKING his perſon, or finding herſelf ſeriouſly NOT INCLINED to marriage; but ſhe is delicate to confeſs her diſpoſitions in his favour, and prudently LOTH to put her peace into the power of another, when it could ſcarcely be called ſafe even in her own.

LOUD, NOISY, CLAMOROUS, TURBULENT, STORMY, VEHEMENT, BLUSTERING.

NATIVES of England know inſtinctively, but foreigners muſt be informed, that theſe attributives have moſt effect being appropriated ſome to things and ſome to perſons: we cannot for example call the weather CLAMOROUS, let tempeſts rage never ſo high; and though Shakeſpeare ſays—"Have done, have done, you're LOUDER than the weather!" it is ſaid but to expreſs the outcry of the people—*that* word being apparently adapted to ſtrife of tongues, while the reſt do moſt properly belong to elementary contentions, although ſometimes brought forward to expreſs verbal diſputes and violence of argument by a figure common enough.

Let us try for an example likely to in-

clude them all. A ſailor who eſcaped the wreck of the —— Indiaman, was ſaying how unhappy a caſe it was for thoſe ſhips to be ſo laden as they ſometimes are with female paſſengers; for that nothing ſurely ever equalled the diſtreſs of its unfortunate commander, who bringing home his daughters and niece for education, almoſt in ſight of land a hard gale roſe, and roughened old Ocean in a tremendous manner; while thunderbolts falling frequently about them, and the winds, LOUDER and more BLUSTERING than he had ever heard, ſtruck terror into all on board: nor could the ſtouteſt heart reſiſt a tender impulſe, when three beautiful girls, who at night lay down upon their beds void of care and full of hope, ſtarted from them at morning twilight, rouſed by the dreadful call of CLAMOROUS tongues trying to be heard among the ſhock of waves breaking over the veſſel with NOISY violence and TURBULENT exceſs—and coming upon deck clung round the

the captain, begging from his encumbered arm, with ſpeechleſs though VEHEMENT agony, that protection which Heaven alone in ſuch emergence can beſtow;—till the weather now more STORMY at ſun riſing ſhewed them their native ſhore—then, ſplitting the ſhip aſunder, precluded all poſſibility of eſcape for *them*; and took from the too-wretched parent all deſire of ſurviving ſuch deſtruction. The ſailor who told the tale ſaw them no more.

LOWLY, MODEST, MEEK, BASHFUL, HUMBLE.

ADJECTIVES deſcriptive all of qualities ſo charming, that every one prizes them beyond every excellence attainable, when they are found in ſome one elſe; though none, but thoſe who really run the great

race, deſirous to advance themſelves in chriſtian perfection, much appear to ſtudy the practice of them in their own perſons: while 'tis agreed that without thoſe very qualifications no man muſt hope to ſee his Saviour, who was the only true model of them all.—For that they are not ſtrictly ſynonymous, may I think be proved by bringing them all cloſe together, without imputation of tautology, in a tranſlation of Deſmarets' pretty epigram upon the Violet: when the French wits joined to make a garland for Mademoiſelle de Rambouillet, chooſing each a flower, and making verſes upon it.—The collection of poems when finiſhed was known by the name of Guirlande de Julie, and ſome lines upon the Crown Imperial won the prize;—which was however well diſputed by this neatly turned and elegant quatrain:

Modeſte en ma couleur, modeſte en mon ſejour,
Franche de l'ambition, je me couche ſous l'herbe;
Mais

Mais ſi ſur votre front je peux briller un jour,
La plus humble des fleurs ſera la plus ſuperbe.

Which might be rendered as follows, with little other deviation from the original than that which naturally follows inferiority of genius:

Though MODEST my colours, and LOWLY my lot,
For notice too BASHFUL, too MEEK for ambition;
Should you deign me a place in this true-lover's knot,
The HUMBLEST of herbs would feel pride of condition.

Deſmarets' was an eaſy, elegant writer, though ſomewhat *flighty*: he made up a little book, ſuch as we had once too few of, —and we have now too many—a ſort of *Recueil*; and he called it Delices de l'Eſprit. Some wag, Menage I believe, put among the errata— Au lieu de *Delices* liſez *Delires*.

diſmiſs, or, in the new phraſe, to caſhier kings as ſoon as their virtues begin to reproach, or their power to affright us. Let it be obſerved however, that as with their louis d'ors the French drove out their motto, *Chriſtus regnat, vincit, imperat*—a legend once revered—ſo it appears too, that upon LOYALTY many excellencies ſeem to have depended—for with that virtue vaniſhed all the reſt. Who would have dreamed indeed ſome fifteen years ago, that the dwellers in Gaul, whoſe great diſtinction from other Europeans was a FIDELITY bordering on fondneſs for their prince, could have looked tamely on, and ſeen the blameleſs grandſon of their Louis le Bien-aimé dragged like a lamb to ſlaughter, without one pious hand held up to ſave *his life*, of whoſe trifling predeceſſor's *health* they had ſuch care, that when the meſſenger arrived at Paris from Verſailles to tell of his recovery from a dangerous illneſs, the citizens

ventures to do—he thinks of nothing leſs than *ſerving* her I believe, and FIDELITY implies ſervice. Of love then and of LOYALTY ſpeak we no more: they are out-of-faſhion terms in England, and from its neighbour France they are completely baniſhed. We will however venture to add, that formerly a wife's attachment to her huſband, her FIDELITY to the marital engagements, and ſubmiſſion to his authority, with ſteady ADHERENCE to his ſinking fortunes (if ſuch was their lot in life), and diligent endeavours to repair that fortune by dutiful attention to his intereſt, were dignified by the name of LOYALTY; and ſo the foreigners will find it in our beſt authors, when ſpeaking even the colloquial language of the times; while married women failing in theſe points are commonly and conſtantly called DISLOYAL, and to be called ſo was conſidered as the moſt bitter of all reproaches. The fair dames of the

preſent day ſhow their diſapprobation of this term in many ſenſes, and with the word may perchance loſe ſight of the qualities implied by it; although we muſt confeſs that LOYALTY is as the band which ties the ſheaf together; and when that's cut—away the charities! the tender ligatures that twiſting without perplexity form the ſoft bands of ſocial life—away all filial piety! all conjugal affection, all idea of the man—

Who, whether his hoary ſire he ſpies,
And thouſand grateful thoughts ariſe,
Or ſeeks his ſpouſe's fonder eye,
Or views his ſmiling progeny;
Ten thouſand paſſions take their turns,
Ten thouſand raptures move;
His heart now leaps, now melts, now burns,
With reverence, hope, and love.

POPE.

Inſtead of theſe verſes now read the following, ſcarce a caricature of French conduct newly arranged ſo upon principle—while

They

They ſay man and wife ſhall no longer be one;
Do you take a daughter, and I'll take a ſon:
And ſince all things are equal, and all men are free,
If your wife don't ſuit you, ſir, perhaps ſhe'll ſuit me.

POPULAR BALLAD.

LOZENGE, PARALLELOGRAM.

AND theſe words would have had no place here, but that although both of them are alike in their proper ſituations terms of art, beſt appropriated to heraldry or to geometry, the firſt has by mere accident got into the commoneſt uſe by a fancy ſome apothecary took at firſt of making up little ineffectual preparations for a cough in that particular form, with two acute angles and two obtuſe ones; ſo that now when a lady opens her box of bon-bons—all the leaſt pleaſing are denominated LOZENZES by courteſy,

courteſy, be their figures and ſhapes what they will; and ſo foreigners will find them called, much to their ſurpriſe, when they are eating round or oblong bits of indurated ſyrup, to pleaſe people who appear to conſider them as ſpecifics for a diſorder far beyond their reach. LOZENGE in heraldry is a direct rhomb, in which the arms of ſingle women's anceſtors here in Great Britain are included, ſome ſay for one wiſe reaſon, ſome for another. That which, obſerving the ancient form of the rock or ſpindle, gives it becauſe of the affinity with the word *ſpinſter* in our language, ſeems neareſt —but we ſee widows as well as maids have the LOZENGE on their ſeals or coach, inſomuch that there is no need to ſearch at all for a reaſon deeper than this. *Coat armour* can belong to no *female* ancient or modern, unleſs the Amazons of old and Poiſſardes of modern days claim an exception. It was originally given as ornament to the ſhields

of

of cruſading warriors, and obtained only by diſtinguiſhing themſelves in battle. 'Tis therefore the arms are ſtill (or ought to be) ever compriſed in a *ſhield*; while women uſing no *ſhields*, yet having pleaſure to boaſt the proweſs of their forefathers, take the device granted to *them*, and wear it, not as a ſon does in the *ſhield*, but in ſome unpretending form—a LOZENGE for example.

LUCRATIVE, GAINFUL, PROFITABLE.

THE application made in common chat of theſe adjectives depends much upon chance; yet ſo far cuſtom has formed a kind of rule that we ſay a GAINFUL trade, a PROFITABLE employment, and a LUCRATIVE life, I think; by which latter is meant a life

writer, who ſays moſt truly, that the mirth of one half of mankind is a taſk upon the muſcles of the other.

LUDICROUS, COMICAL, LAUGHABLE, HUMOROUS, DROLL,

IF critically applied to eſſays, dramas, &c. are nearly but not exactly ſynonymous; for a thing COMICAL in its own nature, and ſeemingly well adapted to the ſtage, will not always be LAUGHABLE, and *vice verſa*. There are HUMOROUS ſtories told every day in company, that, as Shakeſpeare ſays, ſet the table in a roar, which would excite no ſympathy of mirth in an audience met on ſet purpoſe to be entertained: nor would any thing appear half ſo LUDICROUS as the inſenſibility of pit, box, and gallery to a tale which, told to any ten people there at ſup-

per,

ſive of no mirth; while in Goldſmith's five act farces you are momentarily preſented with ſome DROLL miſtake, ſome burleſque image, or ſome LUDICROUS ſituation, which aſſiſted by the actor forces out ſudden and involuntary laughter from the moſt ſeriouſly diſpoſed. Whatever appears ſtudied cannot be HUMOROUS, though COMICAL it may be made by ſtudy certainly; as Swift and Congreve knew. They were *facetious* writers in the trueſt ſenſe of that claſſical word; but I ſee more HUMOUR in Johnny Gilpin than in all Gulliver's Travels, replete as they are with wit, and ſatire, and raillery, and malice. Shakeſpeare meantime poſſeſſes the true power over his countrymen's hearts, who never at the thouſandth repreſentation forbear to give their unequivocal teſtimony to his various powers, while Lancelot Gobbo and his whimſical father inſtruct Baſſanio on his way to maſter Jew's; or when Elbow's examination before the magiſtrates is

likely (as one of them obſerves) to outlaſt a night in Ruſſia, when nights are longeſt there. The difference between wit and HUMOUR is beſt exemplified however in the hiſtorical plays; where we find Falſtaff always witty, nor can diſtreſs at laſt in any degree blunt his powers of calling up COMIC images, and combining them with facetious pleaſantry: but mine Hoſteſs diſplays pure, naïve and native HUMOUR, nor can any thing exceed her DROLL ſimplicity in the account ſhe gives of the poor knight's death, when he is gone, whoſe ſupport in every ſcene often took our attention away from *her* character—admirably, incomparably as 'tis drawn. Ben Jonſon has not, I ſomehow think, received his due praiſe for HUMOUR. Learning is an enemy to merriment, we fancy; yet ſurely the laſt ſcene of the Alchymiſt, which to every other perfection that a COMIC drama can poſſeſs, adds the LUDICROUS appearance of the gaping neighbours,

bours, apparently all wonderſtruck at ſight of what they knew perfectly well before, but had been perſuaded to diſbelieve againſt the evidence of their own ſenſes, chained down by the ſuperior genius of Jeremy Butler—is an aſtoniſhing performance—ingenious and ſubtle in the contrivance and grouping—yet ſo truly natural, pleaſant, and honeſtly laughable, no powers of face can ſtand it: and when I ſit alone and refreſh my memory with the effect that play had upon the ſtage in Garrick's time, I can laugh from recollection of its force. Garrick indeed knew all the avenues to laughter; and had ſuch extraordinary capacity for playful images, and light gaiety, that the words LUDICROUS, DROLL, and COMICAL can never ſurely be pronounced or written without exciting tender remembrance of him, whoſe pleaſantry made our lives cheerful—perhaps even at the expence of his own.

LUXURY, SENSUALITY, VOLUPTUOUSNESS, DEBAUCH.

THESE words are often falſely uſed as ſynonymous; for the ſignification is moſt comprehenſive in the firſt word, moſt brutal in the ſecond, ſoft in the third, and *rotten* in the fourth. For luxury only implies exceſs in every thing, from whence pleaſure leaſt alloyed by pain can be extracted; and 'twas in that ſenſe Prior underſtood it, when he made his Solomon exclaim,

> The pow'r of wealth I try'd,
> And all the various LUXE of coſtly pride.

A man may be ſaid to revel in intellectual LUXURY, if he provides himſelf a magnificent library of the very choiceſt books, bound with elegance, and of the moſt perfect editions. A ſpacious gallery furniſhed with pictures of immenſe value, and yet

not

not one unpleaſing ſubject touched, though the moſt famous maſters have been culled from; two great wild views from the hand of Salvator Roſa being alone permitted to roughen the faſtidious delicacy of a collection whence martyrdoms and indecencies are excluded with equal care. A muſeum of natural rarities, ingeniouſly placed and diligently brought together from various climates; and a menagerie of wide extent for living animals, that he may ſtudy natural hiſtory without the danger and fatigue of travelling. An ample park for maintenance of ſuch creatures as being graminivorous will not offend each other; and proper food with uſeful and commodious fabricks provided in it, that ſo they too may live in what *they* reckon LUXURY, and be tempted to continue the race, though in a country far diſtant from their own. A lake of at leaſt eight Engliſh miles in circumference for containing fiſh, and inviting its maſter

to conſtruct little yachts, &c. or ſtudy the art of managing ſhips, building ſmall veſſels, and ſo forth. But if he riots in real intellectual LUXURY, he will above all things be careful to fix a grand obſervatory upon ſuch an eminence as may command a wide horizon, filling the room with proper teleſcopes, approximators, and all due implements of ſtudy; the chamber under it to contain ſome books upon ſubjects connected with or immediately treating of thoſe globes which adorn the upper ſtory, that ſo his knowledge of the heavenly bodies may be facilitated, and he may be ſpared the trouble of retiring to his library for conſulting aſtronomical authors; while the cloſets *there* contain chiefly the coſtly coloured accounts of foreign and domeſtic birds, ſerpents, &c. with ſcarce engravings, drawings both of ancient and modern maſters—with prints innumerable, and all of ſome peculiar properties to deſerve a place in a collection ſo

eminent: leaving the planetarium, large orrery and quadrants in the obſervatory, to be conſulted occaſionally.

The muſic room or banqueting houſe meantime is nearer home; and every inſtrument is there provided for every performer, ſhould his own be forgotten or injured: with large quantities of manuſcript ſongs, and elegant quartettos in ſcore, that diſappointment may never intrude, and puſh pleaſure out of *his* doors who knows ſo well to call and to detain her. For although we have not yet ſpoken of his coins amidſt this combination of literary eaſe and ſcientific elegance; yet muſt they, united with cameos, medals and intaglios, be ſuch as attract envy and admiration from thoſe who beſt underſtand the nature of ſuch things;—while the flower-garden, phyſic-garden, hot-houſes, green-houſe and conſervatory ſhall be conſtructed on the completeſt plan; that full ſcope may be afforded to our LUXURIOUS

ſcholar's commendable reſearches into the new diſcovered receſſes of botany, the loves and maladies of plants, &c. and among theſe intellectual LUXURIES we will allow him that of refuſing his neighbours admittance for the ſolace of his *pride*, or of admitting them for gratification of his *vanity*, juſt as the humour ſuits. And ſurely a man may effect all this by the mere force of a fortune not in theſe days accounted enormous, without the ſmalleſt deviation towards VOLUPTUOUSNESS, every tendency to which he ſtudiouſly avoids; while inſtead of ſaying with Sir Epicure Mammon, "*Down beds are too hard, mine ſhall be blown up*," our man of LUXURY ſleeps on a flock mattreſs, and without fire too, till the ſharp froſts ſet in, when one large *kennel coal* keeps his chamber from exceſs of cold, and leaves no ſcent behind:—for we muſt remember that he is a profeſſed valetudinarian, and guards his precious health with moſt attentive abſtinence

ſtinence from every kind of game, high diſhes, ſauces, &c. living chiefly if not wholly upon chicken fatted at the barn door only, never put up, and mutton from the mountains of Wales or iſland of Portland in its ſeaſon; drinking no liquor except Spa or Seltzer water, coſtly as wines, and imported by himſelf and agents with unremitted care. Theſe he indulges in; and as it has been long his fixed intention to remain always in a ſtate of celibacy, he keeps a regular and handſome table for friends that come and ſtay a week with him by turns—but never longer at a time, leſt attachment on his part might breed familiarity on theirs, and contradiction, which ever offends him, might enſue. To avoid therefore all ſuch intimacy, as could only produce tales of ſorrow in the ſoft companions, and in the rough perhaps ſomewhat of independance in their air and manner ſo diſpleaſing to his nerves, and ſo likely to diſturb his tranquillity, never more than eight,

eight, or fewer than ſix gentlemen or ladies ſit down with him at once; that number being juſt ſufficient to invite talk and yet preclude confidence, freeing him at once from ſolitude and exertion. All this while SENSUALITY is methinks kept at an immeaſurable diſtance. The phyſician, whom he daily fees and fees, that no temptation to neglect his truſt may ever ariſe, recommends regular hours and temperance in ſleep, coarſe linen for bed and body, and all winter time low fires, cold bathing, and flannel next the ſkin; and with theſe hardſhips, which ſome men undergo to purchaſe heaven, our LUXURIOUS gentleman is ready to comply, as death is what he dreads moſt;—therefore goes not to London leſt he ſhould ſee or hear of it; keeps out of parliament for obvious reaſons, beſides that political debates would haraſs his mind too much, and interrupt the peaceful tenour of his life. On the ſame principle he never plays at cards higher

higher than half-crown whiſt—all games having, as he juſtly obſerves, a tendency to ruffle a man's temper and agitate his ſpirits for nothing; while dancing would heat his blood. Sports of the field are far too boiſterous for ſo delicate a frame, unleſs the ladies tempt him out two or three fine evenings during a long ſummer, to take ſome partridge with a net and ſetting dog—an animal trained like his companions to apparent gaiety and real ſubmiſſion: but favourite creatures he reſolves againſt as troubleſome, and only looks over his birds and beaſts in their aviaries and menagerie. His ſtable is not extenſive, and conſiſts only of eaſy pads for his own riding, with choice of excellent hacks, and uſeful not ſhowy horſes for his carriage; as he travels little, and viſits not at all. Servants' accounts he ſuffers not to perplex him, having contracted with his ſteward for eight thouſand pounds a year to pay *all expences;* and keeping

ing four thouſand pounds a year more annually in his own hands for occaſional purchaſes, &c. that ſo living always within his income, he never may be made uneaſy about any thing; for which reaſon he will not hear of poverty or miſery, nor will ever exerciſe either his mind or body to fatigue for any purpoſe. Taking care of his books, pictures, &c. is his rational and tranquil amuſement; and as theſe were originally bought with the forty thouſand pounds which came to him ten years ago, when his father's death put him in poſſeſſion of that ſum in the ſtocks, and a clear not nominal eſtate of twelve thouſand pounds per annum in land, within fifty miles of the metropolis—he has no care in this world except to enjoy it ſufficiently, and keep from him every thing noiſome and offenſive; among which no creature can be more unwelcome than one who loves DEBAUCH—and never will our man of true LUXURY endure again in

his ſight that officious friend, who, from ignorance and miſapprehenſion of his patron's character, brought with him once a fellow ſkilled in roaring out obſcene catches and other as beaſtly modes of entertainment, thinking (how vainly!) to divert the maſter of the houſe—who, after the ſecond half-hour, exerted himſelf beyond his uſual ſtrength to turn them both out of it—and told his phyſician next day, the illneſs he had incurred by the fatigue, was at leaſt more ſupportable than ſuch people's preſence for an afternoon.

I am ſenſible that in this example I have extended myſelf beyond the uſual limits; but I wiſhed to ſhew my notions on this ſubject, and to prove by this trifle how diſtant ſuch words are from ſynonymy: whilſt SENSUALITY may reſide and triumph in Otaheite, and a Turkiſh Effendi may riot in DEBAUCH—while true LUXURY muſt now be ſought for in Great Britain, leaving

ſofter

ſofter VOLUPTUOUSNESS to reign at Venice,

——as becomes
Her daughter and her darling without end.

Again, if we look over Suetonius, we ſhall find, that when Nero conſtructed the cieling of his Golden Houſe, ſo as to ſhew by mechaniſm the movements of the heavenly bodies, he was LUXURIOUS; whilſt Heliogabalus was a mere VOLUPTUARY, Vitellius a SENSUALIST, and Tiberius an old DEBAUCHEE. Let no one here think it either new or ingenious to inform me that pleaſure may be beſt ſought and ſureſt found in virtue; and that charming Dr. Goldſmith has an elegant line of

Learn the LUXURY of doing good.

All this is ſo; but to make an extract of pleaſure from virtue preſuppoſes long habits in the work, and early knowledge of that moſt

moſt admirable alchymy. 'Tis certainly deſirable that we ſhould find them conſiſtent with and conformable to each other; but in ſo doing we muſt be wiſer than Solomon and ſtronger than Hercules, for *they* could never get them to agree;—and St. Paul acknowledges a war within between the fleſh and ſpirit. *I* take the popular idea of LUXURY to be the true one, and have been careful to baniſh virtue as completely as I baniſhed vice from the man—who, whatever he may ſeek or ſhun, does it wholly and ſolely on the narrow principle of mean ſelf-preference; a quality repugnant to every colour and deſtructive of every ſhade of what we call Chriſtian virtue.

LYING,

LYING, DECEIVING, FEIGNING, DISSEMBLING, IMPOSING ON, CHEATING BY FALSE TALES OR APPEARANCES INTO BELIEF, HYPOCRITICAL DEALING, PIOUS FRAUDS,

FOR we are here talking of ſuch frauds as are meant only to take in the underſtanding, and are not aimed at the purſe: he who obtains money under a ſhow of pretences in themſelves untrue, may be called a trickſter, or Twindler, but is not better than a direct thief. We are now ſpeaking merely of LIARS that IMPOSE on your mind, and betray your credulity with falſehood:—yet even there, and in that limited ſenſe, the words are not rigid ſynonymes. The people who come to you with a FEIGNED ſtory of your friend's death or marriage, for a joke, as 'tis called, are among this ſet; and tell you after all is over, that 'twas nothing but a white LIE.

But

But thoſe who aim at ridicule
Should fix upon ſome certain rule,
Which fairly hints they are in jeſt,
Elſe I muſt enter my proteſt;
For though a man be ne'er ſo wiſe,
He may be caught by ſober LYES.

Beſides all this, there is uſually a train of TRICKS in almoſt every profeſſion, meant to give conſequence to thoſe who are initiated, by DECEIVING others into a notion of their ſuperiority; and although people have been moſt ſedulouſly bent on watching and detecting ſuch HYPOCRITICAL DEALING in the clergy, yet many of their hearers have the ſame artifices ready; maſked batteries to play on thoſe they mean to conquer: and as in former times the young fellows who wanted to repair their broken fortunes by marriage, pretended to be pious or prudent, for the ſake of DECEIVING parents who had daughters to diſpoſe of; - ſo they now FEIGN more vice and indiſcretion than

they really have, in order to win the girls who are at their own diſpoſal—whilſt falſe caſes in medicine obtrude themſelves, I am told, even among treatiſes compoſed and written by the learned; CHEATING us in that manner by well-invented tales into BELIEF of facts brought forward for the ſupport of ſome new remedy, or peculiar mode of treatment in ſome particular complaint. Yet although the preſcription or method thus inſinuated *into*, or rather half-forced *upon*, our attention ſhould be the very beſt poſſible, it would be DISSEMBLING my ſentiments groſsly, were I not to condemn the means; becauſe truth is at laſt to be preferred to every thing. And St. Auguſtine profeſſes ſuch enmity to what after his death the world was long contented to call PIOUS FRAUDS, that he gives it expreſsly as his moſt ſolemn opinion, that if the whole fabrick of our holy Chriſtian religion could be

be ſupported on his part only by a LYE, he would let it fall.

In this day however, when *ſuch* temptations to FALSEHOOD diſappear, others more likely to ſeduce are ſoon ſuggeſted by the grand DECEIVER: who ſolicits the rich merchant to increaſe his ſtores by ſpeculations concealed from his friends, his family, nay his clerks; hiding the true ſtate of his affairs ſo ſkilfully from *them*, that he learns at length to IMPOSE UPON *himſelf*; and after going forward for years, upon the ſuppoſed ſtrength of nominal and ideal riches, ſhoots himſelf at laſt for fear of a bankruptcy—perhaps equally imaginary; and, to the comfort of honeſt gains which he might have long enjoyed in open day-light, prefers the ſecret pleaſure of CHEATING mankind by a ſeries of FALSE APPEARANCES; in this extraordinary manner having contrived the method of living and dying in a LYE. Nor is our ſex exempted from tempt-

ations to deceit; nor is the lady who hangs out falſe colours to CHEAT beholders into love, for the ſole gratification of her vanity or avarice, her appetite or ambition, much more to be blamed than is the notable country houſewife, who leagues with the ſteward to procure abatements of rent, and improvements of her own jointure land, while the huſband, drunk after a fox chace, or gouty after a drinking match, remits his attention to buſineſs.

Neither will we confine ourſelves to country practice: numberleſs are the London ſhopkeepers in the retail way, who know they muſt wink at their wives' falſe accounts of money taken by the till in abſence of a maſter eaſily led to be diſputing about the liberties of his country, whilſt they *make ſavings* as they call it unknown to him, for the purpoſe of buying a finer ſilk coat than their neighbours can afford, for a favourite daughter, when her dancing-maſter's ball

draws

draws out the petty emulation of a mean, but numerous cluſter of parents, aunts and guardians;—or worſe ſometimes, when the good women CHEAT their huſbands to feed the vices of a rakiſh ſon, and bribe the apprentice boy to let him in ſlyly at unpermitted hours, without his father's knowledge or conſent. Nor let the ſupercilious faſhioniſt turn from a tale ſo vulgar—our ſocial life depends upon theſe people, whom in his own phraſe *nobody knows*: nor has he better claims to the praiſe of ſincerity and fair-dealing than theſe mentioned; a hundred mean ſhifts and paltry tricks do he and his companions practiſe, to keep their little feathers afloat upon the ſtream of faſhion, which breaking into many currents leaves them at one moment wrecked upon a laſt year's ſhoe buckle—at another entangled in an antiquated ſword knot, loſt among a cloud of coarſely-ſcented hair-powder, or forgotten among the folds of a modern

modern neckcloth. To theſe DECEIVERS we might add another ſet, who influenced by vanity, and deſire of detaining a company's attention, tell FALSE TALES even of themſelves—TALES to their own diſadvantage too, when ſtock of converſation runs low, and facts are wanted by faſtidious hearers, who hate the trouble of ſentiment or diſquiſition. Such dabblers in domeſtic knowledge, ſuch retailers of anecdote ſhould be cautious at leaſt not to appropriate narratives, which, by being once written or often repeated, are become common ſtock; while the recorded opinion of Dr. Johnſon, that if a ſtory told in company is untrue, 'tis ſo much taken from the ſtory's value, ſhould deter them from entering into a vein of recital, for which few men have a very happy talent after all. And if the author of the Rambler ſuffers not ſuch talkers to paſs by uncenſured, how heavy are his denunciations againſt thoſe, who viſiting a wiſe

man to obtain his advice appear before him in a FEIGNED character;—ſuch cunning perſons but expoſe themſelves to that reſentment natural to him who finds himſelf tricked by an underſtanding inferior to his own, when perhaps the diſtruſt he can never in future wholly lay aſide may ſtop the voice of counſel or enquiry for ever; and keep, as Milton expreſſes it,

Wiſdom at one entrance quite ſhut out.

But human precepts againſt DECEIT are idle, whilſt the devil is ſaid by our bleſſed Saviour to be the father of it; and whilſt we recollect that the angel commiſſioned to inſtruct St. John ſhewed him among dogs and ſorcerers, murderers and idolaters, whoſoever loveth and maketh a LYE. *

* Rev. c. xxii. v. 15.

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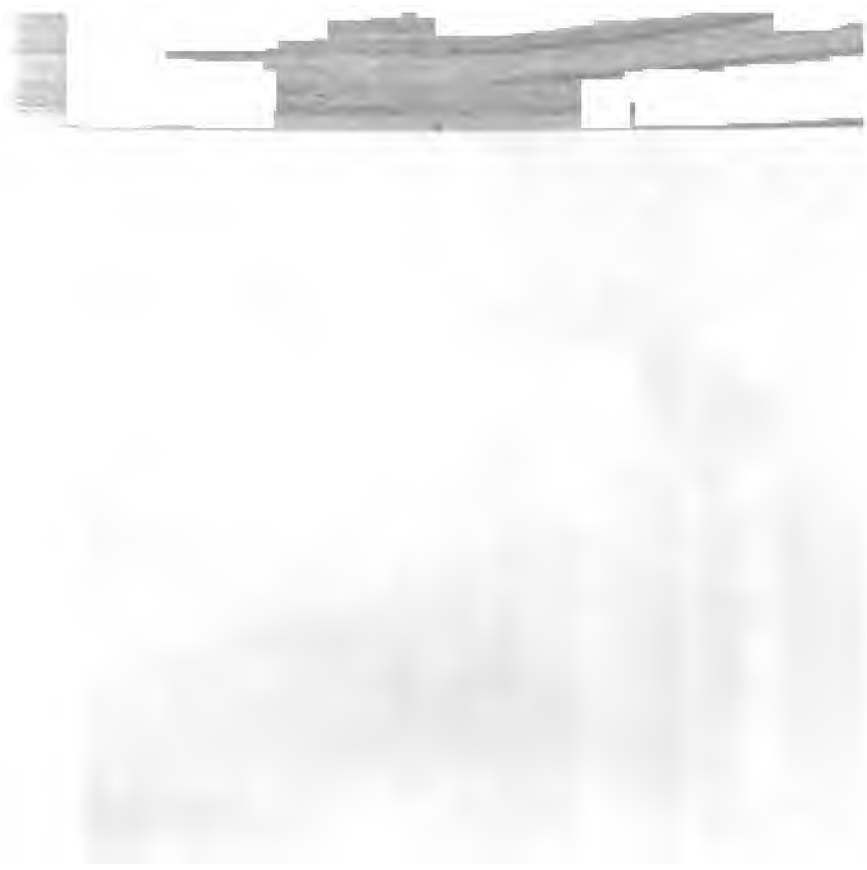

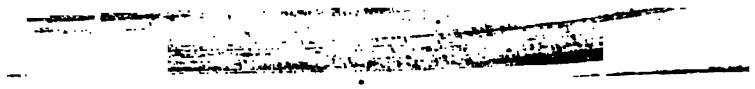

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